

INTERNATIONAL THEOLOGICAL SEMINARY

**A STUDY OF THE RELATIONSHIP BETWEEN THAI
PASTORS' PERFORMANCE IN MINISTRY
AND THEIR MANAGEMENT KNOWLEDGE AND SKILLS**

By

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A Dissertation Presented to the Faculty of the

International Theological Seminary

In Partial Fulfillment of the

Requirements for the Degree

Doctor of Ministry

Los Angeles, California

November 2021

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ABSTRACT

Tumtaweetikul, Wichai: “A Study of the Relationship Between Thai Pastors’ Performance in Ministry and Their Management Knowledge and Skills.” International Theological Seminary, Doctor of Ministry. 253 pp.

For a long time, I have always been suspicious about the way Thai pastors run their churches. Based upon my not-so-impressive experience in the past, I suspected that their churches should have been more effective and efficient provided that they have good management knowledge and skills.

The main purpose of this study is to find out whether the understanding of management knowledge and skills of Thai pastors can enhance the performance of their ministry works, or in other words, on the contrary, the lack of management knowledge and skills hinder their ministerial performance. To satisfy the purpose of the study, I have to find out the relationship between Thai pastors’ performance in ministry and their management knowledge and skills.

The study was undertaken using Explanatory Sequential Design of the Mixed Methods where I employed quantitative research and then follow-on with qualitative research. In the quantitative phase, a questionnaire was developed to survey 376 pastors of churches throughout Thailand. Part of the results of the quantitative study was used as a basis for the qualitative study with ten (10) pastors who were drawn from the same pool of the respondents of the quantitatively study.

These results suggest that there is a close relationship between the pastors' performance in their ministry work and their management knowledge and skill—this is quite expected. However, more specifically, it is found that Thai pastors, in general, have relatively good knowledge of management and skills. This latter result is a little surprising to me as I expect the situation would be the opposite.

Despite the results, about the management knowledge of the Thai pastors, first, there is a great improvement potential that can be realized. Most important of all is to enhance the curriculum of seminaries and Bible schools, to incorporate management knowledge to adequately prepare new pastors for the churches. Secondly, there is an equal need for equipping the currently serving pastors and church leaders for them to be better equipped with management techniques and skills for the advancement of Thai churches in the future.

Mentor: Dr. Friedrich Deininger

Word Count: 340

ENGLISH LANGUAGE DISCLAIMER

As a non-native speaker of English, I am aware that my writing may at times lack clarity, though I have attempted to write as clearly as possible. Please note that the primary purpose of this work is to acknowledge a theory and to apply it to a particular context. I appreciate the editorial assistance I have received from various individuals but acknowledge that the responsibility for this work is entirely my own.

DEDICATION

Praise be the LORD. I dedicate this work to my wife, Wandee, and our only daughter, Warancha, and all brothers and sisters who pray for and support me throughout the course of this study. It is by God's grace that I never imagine to having such a privilege and opportunity to pursue a doctorate degree in theological study at this age of 65 years old. I pray for the LORD to continue to use me for His glory and kingdom.

“The Fear of the LORD is the Beginning of Knowledge”

Prov. 1:7

ACKNOWLEDGEMENTS

I am grateful to Dr. Friedrich Deininger, Dr. Talatu Bonat, Dr. Premkumar Dharmaraj, and Dr. Jae Suk Lee (John) for their guidance and advice in the research study. I am also grateful to Dr. Kriengkrai Trangkasombat, Rev. Dr. Steve Taylor, Rev. Dr. Banpot Mekstapornkul, Rev. Dr. Manoch Jangmook, and Rev. Somchai Songthangtham for their advice and review of my dissertation proposal. I am grateful to Robert Erion, Jeffrey & Alvina Kung, Dr. Sathien Tumtavitikul, M.D., Dr. Sompob Paibulsirijit, M.D., and Vinai Seesan for their invaluable help with the questionnaire. I am grateful to Kallaya Pathamavut and Panithan Tangtonkarndee for their invaluable help in the survey efforts amid the COVID-19 pandemic. I am grateful to the many Thai pastors and churches for their help and kindness in answering the questionnaire as well as meeting with me virtually for the interviews. I am especially grateful to Dr. James Lee, President of ITS, Dr. Priscila Adoyo, Dean of Academic Affairs of ITS for their kind arrangement of my transfer to study at ITS and for granting a 50% discount on the tuition fees for my study at ITS. I am also especially grateful to my home church in Canada, Fujian Evangelical Church for granting a considerable amount of scholarship funds for my study at ITS. I am also grateful to Richard Schlitt, National Director of OMF Canada, Gordon King, Personnel Director of OMF Canada for the support as well as for allowing me the precious time that I needed to pursue the study. Last but by no means least, I am grateful to Wandee, my wife, and Warancha, my daughter for their constant encouragement, support, and patience.

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CHAPTER 1

INTRODUCTION

Management knowledge and skills are important qualifications of leaders and executives for business firms and secular organizations. The performance of their works greatly contributes to the effectiveness and efficiency of their organizations. Likewise, management knowledge and skills are also important qualifications for pastors and church leaders, which can greatly affect the churches they serve. For this research study, I want to find out the relationship between the performance of Thai pastors and their management knowledge and skills. Robbins, Coulter, and DeCenzo claim that “management is the process of getting things done, effectively and efficiently, with and through other people.”¹ This study focuses on Thai pastors’ awareness (knowing) and using (skills) of management processes in the ministry work, and to see if they have any impact on their churches as a whole. Furthermore, if this relationship is strong, I also want to find out whether this awareness of management knowledge and skills enhance the performance of their ministry works, or in the opposite, the lack of it will hinder their ministerial performance.

In addition, many Christian scholars feel that seminaries and Bible schools do not provide adequate management and leadership courses to train future pastors and Christian workers. Holmes claims that “our seminaries can do little to prepare priests to deal with

¹ Stephen P. Robbins, Mary Coulter, and David A. DeCenzo, *Fundamentals of Management* 10th ed. (Pearson Education, 2017), 7. Kindle.

the difficult temporal issues pastors face”² A part of the result of this study will also help me find out areas of management knowledge and skills that are still lacking among Thai pastors so that preliminary recommendations of courses can be proposed to be incorporated into curriculums of seminaries or Bible schools as well as courses for workshops to better equip the currently serving pastors.

1.1 Problem Statement: Need for the Research

For a long time, I have always been wrestling in my mind with the way Thai pastors run their churches. The style and behavior that they normally operate are similar to the popular term ‘one-man show’, which connotes an idea of a lone ranger if not a domineering style. In addition, many of them do ‘micro management’ in their ministry works. There are cases where I observe that many pastors are not satisfied with just what is being done, but also how things are done. As a result, many of them spend long hours or over-stretch themselves to get involved in too many trivial things in their churches—they fall prey to the tyranny of busyness. Thus, their performance is hindered and the quality of work-life of themselves and staff suffered. For micro-management, Richard D. White claims that “A micromanager can be much more than just a nuisance in today’s complex organization... [he can] seriously damages the productivity of the organization and, over a long run, may jeopardize the organization’s survival.”³ White sites some examples of the behaviors of micromanagers such as overseeing their staff too closely, controlling every step of the

² Paul A. Holmes, *A Pastor’s Toolbox: Management Skills for Parish Leadership* (Minnesota: Liturgical, 2014), 1. Kindle.

³ Richard D. White, Jr., “The Micromanagement Disease: Symptoms, Diagnosis, and Cure,” *Public Personnel Management*, Vol. 39, No. 1 (March 1, 2010) 71-76, accessed June 1, 2021, https://scholar.google.com/scholar?hl=en&as_sdt=0%2C5&q=micro+management&btnG=

works of their staff, do not let people make a decision without consulting with them first, being obsessed with details, dictating time, and do not properly delegate authority to staff, etc.⁴

Consequently, the performance in the ministry of these pastors is negatively affected and suffers a setback. They spend a great deal of time dealing with repeated problems and issues instead of focusing on the efforts of fulfilling the objectives and purposes of their ministry of Jesus Christ. I suspect that it is because of their lack of management knowledge and skills that lead them to become lone rangers' type of leaders who need to attend to all details while other staff waits on to be fed bits by bits---this is not a healthy way to run any ministry.

1.2 The Purpose Statement

The purpose of this study is to examine the relationship between Thai pastors' performance in ministry and their management knowledge and skills.

1.3 Research Questions

The key research questions for this study are:

1. What is the relationship between Thai pastors' performance in the ministry and their management knowledge and skills?
2. How do Thai pastors perceive their ministerial performance?
3. How do Thai pastors perceive their management knowledge and skills?

⁴ White, Jr., "The Micromanagement Disease," 71-76.

1.4 Hypothesis

The awareness and an understanding of management knowledge and skills in ministry can greatly enhance the performance of the ministerial works of Thai pastors. On the opposite, the lack of management knowledge and skills will negatively affect their ministerial performance.

1.5 Definition of Terms

For the this study, the following key terms with their definitions are used throughout the study.

1. Performance – Performance of the ministry of a pastor should mean how well the pastor executes in running or operating or serving his/her church to fulfill her expected vision and mission. Measurement of performance or effectiveness can be done by looking at the overall outcomes or results of the ministry of the church during any specified period of time as set forth and agreed upon by the church board. Drucker refers to “doing the right things” as effective.⁵ In another word, this effectiveness refers to a good performance.
2. Management – Drucker argues that “management deals with action and application which makes it a technology.”⁶ It enables us to integrate the different knowledge and skills of many people to perform integrated tasks for common objectives. For this research study, we are using a condensed

⁵ Peter F. Drucker, “Managing for business effectiveness,” *Harvard Business Review*, Vol. 41 (1963): 53-60.

⁶ Peter F. Drucker, *The Essential Drucker: The Best of Sixty Years of Drucker’s Essential Writings on Management* (New York: HarperCollins, 2001), 12.

definition proposed by Stephen P. Robbins as consisting of processes of four elements: “planning, organizing, leading, and controlling.”⁷

3. Thai pastors – They are men and women who serve as pastors of churches in Thailand both in the urban and rural areas throughout the country. There is possibly a small number of these pastors of Thai churches who are non-Thai nationals, who have been serving in Thailand for many years, and speak the Thai language fluently.
4. IBM SPSS Statistics software – SPSS stands for Statistical Package for the Social Sciences, it is one of the best statistical software tools in the market, it was overtaken by IBM in 2009. The version used in this study is version 27. In the quantitative research of this study, I am using this application software as a tool to help in the analysis of the quantitative dataset.
5. NVivo software – NVivo is a qualitative data analysis software of QSR International (Americas) Inc. The version used in this study is version 12. It was the latest version of the original version called NUD’IST, which stands for Non-numerical Unstructured Data Indexing Searching and Theorizing. I am using this software tool to help in the analysis of the qualitative dataset.

1.6 Scope

The scope of this study will cover the survey of participants who are pastors of Thai churches throughout the country. Sampling will be done from all regional provinces. Churches will be randomly selected from all evangelical protestant denominations, regions,

⁷ Robbins, Coulter, and DeCenzo, *Fundamentals*, 7.

and sizes. At present, there are altogether about 6,585 protestant churches in Thailand⁸ that are registered under the Religion Affairs Department, Ministry of Culture of Thai Government. The survey under this study is aimed to cover about 400 churches or over 6% of the total population.⁹

1.7 Limitation

This study is mainly based on the primary data gathered through a survey questionnaire of Thai pastors from all over Thailand. Their ethnicities and educational background prior to their theological training vary widely. The outcomes of their responses to questions are depended very much on their understanding of the questions as well as their worldview. The quality and accuracy of the study, therefore, depend on the respondents' responses to the questions of the survey with openness, transparency, and honesty. Therefore, the result of this study should be treated as the general understanding of the relationship between the Thai pastors' performance in their ministry and their management knowledge and skills.

1.8 Methodology

As clearly stated above, the nature of the problems I encountered in the way Thai pastors operate their churches, the majority of what I have observed in the past appear to indicate that they do micro-management all the time, which causes the ineffectiveness and

⁸ Based on the Thai church Directory Website, accessed February 15, 2021.
<https://thaichurches.org/directory/denomination/>

⁹ Based on the calculation of formula provided by the SurveyMonkey's website, the sample size derived from the calculation is 364 (rounded up to 400) with the population size of 6,585, confident level of 95%, and margin of error of 5%. Accessed: February 23, 2021.
<https://www.surveymonkey.com/mp/sample-size-calculator/>

inefficiency in their ministry works. In order to find out whether my observation is true or false, it is necessary to find objective evidence by launching the ‘explanatory sequential design’ approach within the Mixed Methods Research as recommended by Creswell.¹⁰ This approach consists of two phases, which are the quantitative phase and the qualitative phase. A further detailed explanation of this approach will be discussed in Chapter 3.

1.9 Significance of the Research

This research will prove either true or false that management knowledge and skills are necessary ingredients or factors that can greatly enhance the performance of Thai pastors in their ministry works—so that their respective churches can grow and fulfil their potential according to the shared vision, callings, and expectation of their church board and congregation. In addition, the findings of this research will be served as the basis for further development of relevant courses for improving Thai pastors and leaders, and courses for students of seminaries or Bible schools in the foreseeable future. Although the development of the relevant courses, as mentioned, is not within the scope of this study, I will, nevertheless, give some preliminary recommendations concerning the major topics that I think should be helpful as such.

1.10 Overview of the Study

Chapter 2: Theological Foundation and Review of the Literature – Chapter two discusses the review of the biblical foundation of management and leadership and the

¹⁰ John W. Creswell, *A Concise Introduction to Mixed Methods Research* (SAGE Publications, 2015), 6.

review of the related secular theories as well as practices. The basis from both vantage points will primarily be used as bases in the development of a questionnaire for the survey, which will serve in the quantitative study.

Chapter 3: Methods and Procedures – Chapter three explains the methodology of this study. It discusses in detail the procedure and research design including questionnaire development, survey, and analysis. The chapter also explains how the mixed methods design research will be conducted for both the quantitative phase and the qualitative phase, including how samples are selected, how data are collected, and how analysis is performed and concluded. The qualitative phase of the study will be conducted through the follow-on interview of some respondents to enhance understanding of the results of the quantitative analysis.

Chapter 4: Findings -- Chapter four shows the results of both quantitative and qualitative studies based upon the research design and procedures.

Chapter 5: Discussion & Analysis of Findings -- Chapter five discusses in detail the results of the survey together with the analysis. Relevant statistical tools will be employed as part of the quantitative analysis techniques. The results of both the quantitative phase and the qualitative phase will be integrated and incorporated in the discussion and analysis. The overall discussion and analysis of the results will serve as the basis for the conclusion of the study as will be discussed in Chapter 6.

Chapter 6: Summary, Conclusions, and Recommendations -- Chapter six discusses the summary and conclusion of the overall study. It also suggests some recommendations. In the summary and conclusion, it clarifies and answers key questions and hypotheses of the research. It also includes preliminary recommendations concerning courses to better

improve, train, and equip Thai pastors and leaders, and courses for students of theological schools. In addition, further studies beneficial to Thai churches which are outside the scope of this research will be suggested.

CHAPTER 2

THEOLOGICAL FOUNDATION AND REVIEW OF THE LITERATURE

2.1 Theological View of Management

2.1.1 God the Creator

The book of Genesis 1:1 (ESV, 2016) says that “In the beginning, God created the heavens and the earth” (ESV).¹¹ This is a bold claim that God is the ultimate creator of all things in the universe. The author of Genesis uses a unique word of creation in Hebrew as בָּרָא (*bārā*) which primarily carries the profound meaning of making things from nothing or causing nothings to exist. This same truth was again reiterated by John in the Gospel of John 1:3-4 “All things were made through him, and without him was not anything made that was made. In him was life, and the life was the light of men.” Though John uses a different Greek word creation as γίνομαι (*ginomai*), which also means creation without emphasis on the idea of creating from nothing. John instead explains the uniqueness of God’s sovereignty in these elaborate sentences as saying “without him was not anything made that was made.” Additional information mentioned by John is that God does not create the universe alone. The creation was performed through Jesus Christ. It is a

¹¹ All biblical passages in this dissertation are quoted from *The Holy Bible: English Standard Version* (Crossway Bibles, 2016).

cooperative work of God the Father and God the Son—as the Father is fully aware of and is allowing the Son to do the work of creating. McGrath points out that the reality of God as creator implies four things: there must be a distinction between God and the creation, it implies God’s authority over the world, it implies the goodness of creation, and it implies that we human beings are the bearers of God’s image.¹²

For McGrath, creation gives us the foundational principles that we humans need to properly honor God’s creation. We must be good managers or keepers or stewards of all creation—the world, its environment, and all creatures. Humans must live in harmonious relations with the world and all the others. Humans must imitate and assimilate the manner and character of God. Some aspects that Christian Schumacher reflects about God’s creation in relation to the meaning of work are that he sees God’s work differently from man’s work in that God’s work is eternal, infinite, perfect, and always a blessing; but human’s work is temporal, limited, imperfect, and sometimes a curse.¹³ When God created human beings, human nature resembled the fullness of God’s character. Everett Ferguson describes the nature of humanity as aspiring, idealistic, and great. Unfortunately, when humanity fell from God’s original creation, humans became, as Ferguson mentions, frustrated and failures.¹⁴ Humans’ departure from God’s intended creative nature is what Volf called “alienation”.¹⁵ God, the Creator, is the ultimate source of morality for humans, any deviation from God’s creation is considered alienation. Christian management and

¹² Alister E. McGrath, *Christian Theology: An Introduction*, 4th ed. (Malden, MA:Wiley-Blackwell, 2007), 227-28.

¹³ Christian Schumacher, *God in Work* (Oxford: Lion, 1998), 64.

¹⁴ Everett Ferguson, *The Church of Christ: A Biblical Ecclesiology for Today* (Grand Rapids, Michigan: Eerdmans, 1996), 138.

¹⁵ Miroslav Volf, *Work in the Spirit: Toward a Theology of Work* (Oxford: Oxford University Press, 1991), 160.

leadership must, therefore, refer back to humanity's roots by connecting to the intended design and desire of our Creator.

2.1.2 The Trinity¹⁶ and Management

The study of the nature and character of the Triune God¹⁷ has so much to teach us about management and leadership. Firstly, since the time of the Old Testament, God revealed Himself to the Israelites through the image of the only sovereign God. This was obvious as the Jewish people through generations observe a custom of chanting in Hebrew, a confession of faith, which is called Shema,¹⁸ by starting with the passage from Deut. 6:4, “Hear, O Israel: The Lord our God, the Lord is one!” (ESV). During the Old Testament time, the whole picture and concept of the Triune God were not very clear and they have never been referred to together. However, there is evidence of the three persons of God written in different places in the Scripture. For example, throughout the creation account in Gen. 1, the Scripture refers to God in Hebrew as אֱלֹהִים (*'elohiym*) which is a plural noun. Again in Gen. 1:26, “Then God said, let us make man in our image, after our likeness” (ESV). This reflects the pluralistic meaning of God as having more than one person. Then in Isaiah 7:14 “Therefore the Lord himself will give you a sign. Behold, the virgin shall conceive and bear a son, and shall call his name Immanuel” (ESV). This is a clear indication of the Messiah, who is the second person of God, who will be born from a virgin woman. The gospel of Matthews also quotes directly from this passage in its nativity

¹⁶ In this paper I am using the word “Triune God” and “Trinity” as having the same meaning for the reason that it is what general Christians understood.

¹⁷ My discussion in this section is heavily influenced by the explanation of Herbert Lockyer, Sr. from his *Nelson's Illustrated Bible Dictionary*. See Herbert Lockyer, Sr., *Nelson's Illustrated Bible Dictionary* (Thomas Nelson Publishers, Copyright © 1986).

¹⁸ Lockyer, Sr., *Nelson's Illustrated Bible Dictionary*.

narrative, Matt. 1:23 “Behold, the virgin shall conceive and bear a son, and they shall call his name Immanuel” (ESV). In addition, verse 21 of the first chapter of the Gospel of Matthews also quotes “She will bear a son, and you shall call his name Jesus, for he will save his people from their sins” (ESV). Liefeld and Pao explain this passage convincingly that Matthew 1:21 explains for giving the child a name that contains, in its Hebrew form, the word “saves” (יָשָׁע *yāšaʿ*, GK 3882): “because he will save his people from their sins” (ESV).¹⁹ Luke 1:31 also quotes, “And behold, you will conceive in your womb and bear a son, and you shall call his name Jesus” (ESV) from Isaiah 7:14. Now for the third person of God, the Holy Spirit or the Spirit of God, we can see from Isaiah 63:11, “Then he remembered the days of old, of Moses and his people. Where is he who brought them up out of the sea with the shepherds of his flock? Where is he who put in the midst of them his Holy Spirit” (ESV). This talks about the Holy Spirit which is the third person of the Godhead. This trinitary idea repeatedly occurs many more times throughout the Old Testament. During the time of the New Testament, Christians were given additional information about the nature of the Trinity, that it consisted of three persons, which was “a Triune God.” There are several places in the New Testament that the three persons of God are mentioned together. Such as in the passage of the Great Commission, the Gospel of Matthew 28:19: “Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and the Holy Spirit” (ESV). Apostle Paul reveals more truth in his benediction in 2 Cor. 13:13-14: “The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all” (ESV). Apostle John

¹⁹ Walter L. Liefeld and David W. Pao, “Luke,” in Luke–Acts, vol. 10 of *The Expositor’s Bible Commentary Revised Edition*. ed. Tremper Longman III and David E. Garland, *Accordance*, Electronic ed. (Grand Rapids: Zondervan, 2007), 60.

also joins in to declare more truth about the Triune God as early as in his first chapter in John 1:1-2, “In the beginning was the Word, and the Word was with God, and the Word was God. He was at the beginning with God” (ESV). And in John 1:14 “And the Word became flesh and dwelt among us, and we have seen his glory, glory as of the only Son from the Father, full of grace and truth” (ESV).

Furthermore, throughout the Book of Luke-Acts, Luke mentions so many times how Jesus Christ manifested God’s sovereign power directly during his ministry in the world and through the work of the Holy Spirit, as well as declaring Jesus Christ the Son as having a special status at his baptism at the Jordan River (Luke 3:22). The Bible provides a very important foundation of the truth about the Trinity. A more profound theology and doctrine of the Trinity were further developed by Church fathers from the time of Tertullian who invented the term “Trinity.”²⁰

Secondly, the nature and character of the Trinity, however, provide an important foundation for practical theology as pointed out by Ray S. Anderson, in which case I think it is an important basis for developing the concept of Christian management. From the picture of the Trinity, Anderson points out four realities: (a) that the Scripture reveals one significant truth that is very often misunderstood by Christians; “Jesus’ ministry to the Father on behalf of the world.”²¹ His servanthood is toward the Father as his Master, not the servant of the world. This is evident from the fact that, in John 11:5, after receiving the words sent to him by the two sisters, Mary and Martha, Jesus waited for two more days

²⁰ Justo L. Gonzalez, *The Story of Christianity: The Early Church to the Present Day* (Peabody, Massachusetts: Prince, 2007), 77; Alister E. McGrath, *Christian Theology: An Introduction*, 4th ed. (Malden, MA: Wiley-Blackwell, 2007), 249.

²¹ Ray S. Anderson, *The Shape of Practical Theology: Empowering Ministry with Theological Praxis* (Downers Grove, Illinois: InterVarsity, 2001), 40.

before going to see Lazarus. Anderson emphasizes that Jesus does not fill the needs of the world, but rather the agenda and command of the Father which drive his actions.²² (b) “Jesus’ ministry in the Spirit for the sake of the Church”²³—Jesus proclaims the coming of the kingdom of God to the world. (c) “The Church’s ministry to the world on behalf of Jesus”²⁴—following the agenda and command of Jesus, the Church proclaims the Gospel to the world. (d) The Spirit of God sent by God and Jesus to the Church has empowered the Church with strength and power to proclaim the Gospel to the world. Similar to the idea expressed by Anderson, Christian Schumacher sees something in the nature and character of the Trinity that most other Christians are not aware of. He discovers a certain mystery in the relationship between God and the work, revealed in the realities of the Trinity.²⁵ Schumacher sees that the functions of each person of the Godhead in the Triune God give a profound meaning to the structure of human work. Schumacher sees the distinction of the word “work” in three forms: the “work” as a noun; “to work” as a verb; and “working” as a present participle.²⁶ Then he also sees the connection of each of these forms of “work” to each of the Trinitarian Godheads—God the Father relates to the “work” in the form of a noun; God the Son relates to “to work” in the form of a verb; and God the Holy Spirit relates to “working” in the form of a present participle.²⁷ Furthermore, Schumacher argues that: i) we cannot reflect the Father as the origin of the work (noun) unless we “participate in the origin of envisioning the object (we) wish to make—that is an act of planning.”²⁸ ii) The human act of “doing” or “executing” resonates with the function

²² Anderson, *Practical Theology*, 41.

²³ Anderson, *Practical Theology*, 42.

²⁴ Anderson, *Practical Theology*, 43.

²⁵ Christian Schumacher, *God in Work* (Oxford: Lion, 1998), 71.

²⁶ Schumacher, *God*, 68.

²⁷ Schumacher, *God*, 68.

²⁸ Schumacher, *God*, 75.

of God the Son, who is the agent through which God the Father carries out his plan in the world.²⁹ iii) God the Holy Spirit continues to work in the world after Pentecost, which resonates with the function of “working” (the present participle).³⁰ From the theology of the Trinity, Schumacher discovers the structural framework of a human work process for any type of work, which consists of “plan”, “do”, and “evaluate.”³¹ Thus the Trinity becomes the basis for a Christian’s ministry in the world as seen by Anderson; and likewise, it is the basis of the understanding of the structure of the work process as seen by Schumacher, which I consider it as the original foundation of management.

2.1.3 The Church as the People of God

The concept of the Christian Church is often referred to as “ecclesiology.” To understand how the concept of the Church relates to Christian management and leadership, we need to go back to the Scripture. McGrath notices that the origin of the Church started from the “community of faith described in the Bible.”³² From the Old Testament, according to Walter Brueggemann, the ancient Israelites developed a sense of identity and purpose as a faith community through three main historical eras: the first era was the time before the establishment of a monarchy when they identified themselves through “a common commitment to Israel’s central story.”³³ The second era was during the monarchical period under Saul until the Babylonian captivity of the Israelites. During this period, the Israelites

²⁹ Schumacher, *God*, 76.

³⁰ Schumacher, *God*, 76-77.

³¹ Schumacher, *God*, 71.

³² Alister E. McGrath, *Christian Theology: An Introduction*, 4th ed. (Malden, MA: Wiley-Blackwell, 2007), 391.

³³ Walter Brueggemann, Article entitled “Rethinking Church Models Through Scripture” in *Theology Today* (1991): 48. Quoted in McGrath, *Christian Theology*, 392.

maintained their identity through temple worship, the monarchical institution, the wise men, and the prophets. The third era was during the Post-Exilic period (or the second temple), during which time the people of Israel could still connect to their history. The New Testament, according to McGrath, emphasizes the continuity between Israel and the Christian Church through the explanation of five aspects: a) the Church as the people of God; b) the Church as a community of salvation; c) the Church as the body of Christ; d) the Church as a servant people; and e) the Church as the community of the Spirit.³⁴ The Church or *ekklesia* (ἐκκλησία) in Greek, in a general Christian sense, means a gathering of people who worship God.³⁵ It is also derived from a Hebrew word *qahal* (קָהָל) which also carries a similar meaning, “the assembly of Israel.”³⁶ There is another aspect of the Church that Ferguson adds that the community of God whether the Bible mentioned them in the Old Testament as the people of Israel or in the New Testament as God’s people both Jews and Gentiles, are covenant people, as much as the kingdom of God.³⁷ He connects God’s covenant to the Kingdom of God, and the Kingdom of God to the Church. He cites God’s covenants to Noah (Gen. 6:18, 9:8-17) and Abraham (Gen. 12:1-3, 15:18, and 17:1-21). In addition, a new covenant was mentioned several times in the Old Testament such as in Jer. 32:37-41, Isa. 55:3, and Isa. 59:21. Furthermore, Jesus proclaimed Himself as the sign of the new covenant. The coming of Jesus Christ in the New Testament was first signaled in Matt. 1:1.³⁸ The Apostles also explained the establishment of the new covenant in Gal.

³⁴ McGrath, *Christian Theology*, 4th ed., 392-93,

³⁵ Joseph Henry Thayer, *Thayer's Greek Lexicon*, PC Study Bible formatted Electronic Database (Biblesoft, 2006).

³⁶ Thayer, *Thayer's Greek Lexicon*.

³⁷ Everett Ferguson, *The Church of Christ: A Biblical Ecclesiology for Today* (Grand Rapids, Michigan: Eerdmans, 1996), 17.

³⁸ Ferguson, *Church of Christ*, 9.

3:15- 4:7. Ferguson connects the covenant to the kingdom by pointing out that the ministry of Jesus described in the Gospels is much concerned with the proclaiming of the coming of the Kingdom of God (Matt. 4:17, 4:23, Mk. 1:14-15, and Luke 4:43).³⁹ Then, he links the Kingdom to the Church by arguing that “the Church may be defined as the people who come under the reign of God and accept his rule in their lives (Col. 1:12-14). That makes the Church one manifestation...of the Kingdom [sic] of God.”⁴⁰ The concept of the Church has been developed over time up to the present time.

Edmund P. Clowney adds that the “[Church] is the community of the Word, the Word that reveals the plan and purpose of God. In the [Church] the [Gospel] is preached, believed, [and] obeyed. It is the pillar and ground of the truth because it holds fast [to] the Scriptures (Phil. 2:16).”⁴¹ Clowney sees the Church as consisting of the assembly, the body of Christ, and the fellowship of the Holy Spirit.⁴² Jesus, by the Holy Spirit, comes to the assembly where we are, as written in Matt. 18:20 “For where two or three come together in my name, there am I with them” (ESV). Clowney asserts that:

The Church is where the Lord is, not simply in his omnipresent power, but in the presence that makes the angels cry ‘Holy’! that causes the saints to sing, ‘Worthy is the Lamb!’ and that humbles the sinner to confess, ‘God is really among you!’ (Is. 6:3; Rev. 5:12; 1Cor. 14:25). Because the Lord’s true assembly is in heaven, it appears in many ways on earth: in house churches, in city churches, in the Church universal. Even two or three gathered in his name may claim his power, for he is there.⁴³

The Church is also characterized by the following aspects: It is built in the power of God’s Kingdom—Jesus gives the keys of Kingdom authority to His apostles, He sent them out with authority to teach, heal, and cast out demons in His name (Mt. 10:7-8). It is

³⁹ Ferguson, *Church of Christ*, 22.

⁴⁰ Ferguson, *Church of Christ*, 29.

⁴¹ Edmund P. Clowney, *The Church* (Downers Grove, Illinois: InterVarsity, 1995), 16.

⁴² Clowney, *Church*, 28.

⁴³ Clowney, *Church*, 32.

the temple of the Holy Spirit, so it is Holy (1Cor. 6:19-20). It is equipped by the Holy Spirit to serve Him directly, which is worship, to serve one another by nurturing, and to serve the world in missions. It is apostolic because it is founded on the apostolic Gospel and is called to fulfill the apostolic mission.⁴⁴ Finally, “the Lord Jesus Christ addresses his Church, not only in the language of Scripture, rich with the symbolism of revelation but also through the sacramental signs He has appointed.”⁴⁵ Therefore, as Paul mentioned in 1 Cor. 10:17, “because there is one loaf, we, who are many, are one body, for we all partake of the one loaf” (ESV). So, Jesus’ sacrament binds us to one another and we participate in the blood and body of Christ.

In summary, Ed Silviso concludes that the Church or the Kingdom of God “was manifested where common folks gathered, just like in Jesus’ day, except that it quickly transcended the familiar territory of Judea and Samaria. As the disciples moved deeper into Gentile territory, the marketplace became central to the Church’s activities, especially evangelistic endeavors.”⁴⁶ Christian managers and leaders working in the marketplace are parts of the body of Christ, thus the body of the Church. They also carry mandates to serve God, serve one another, and serve the world through their vocations. There we see that Christians need to run the church with all their hearts and brains—this is where management and leadership come into play. Like all kinds of human organizations, the church is God’s organization that is no exception that she needs good management and leadership. Paul confirms the same idea as he mentions how Jesus assigns leadership of His church as in Eph. 4:11 “And he gave the apostles, the prophets, the evangelists, the

⁴⁴ Clowney, *Church*, 72-73.

⁴⁵ Clowney, *Church*, 269.

⁴⁶ Ed Silviso, *Anointed for Business* (Ventura, CA: Regal, 2002), 114.

shepherds, and teachers, to equip the saints for the work of ministry, for building up the body of Christ” (ESV).

2.1.4 God Calls His People to Perform Tasks and to Manage

The role of a manager or the function of management is originated from God, which appears the first time in Gen. 2:15 “The LORD God took the man and put him in the garden of Eden to work it and keep it” (ESV). In this case, God assigns Adam to work and keep the garden, which in other words is like taking good care of it. This is the simplest form of management. This is significant for two reasons. First, it is the very first time that God calls his subject to do something. Second, it is the call from God who is the creator of our universe. The assignment or the call from God in Gen. 2:15 is a foundation of any call or any assignment of God to humans. The duty under call must be performed with utmost prudence and careful effort to fulfill the purposes of the call from the Great King of Kings. A harder and more complex assignment of God to humans appears in Gen. 3:23, the LORD makes the man work the ground. The word used in the Scripture is עֲבָד (*ābād*) means servant, slave, or make.⁴⁷ This second assignment from God to humans is a negative one as a consequence of human disobedience to God’s instruction. On the other hand, it is God’s gracious providence that a human is blessed with a way out to keep his life to a given limit and enjoy another chance to be restored to God, eventually still able to have eternal life with God. The third recorded assignment is in Gen. 6:14-16 “Make yourself an ark of gopher wood. Make rooms in the ark, and cover it inside and out with pitch. This is how you are to make it: the length of the ark 300 cubits, its breadth 50 cubits, and its height 30

⁴⁷ Ed M. Cook, *Biblical Aramaic Glossary* Version 1.1 (OakTree software, 2004).

cubits. Make a roof for the ark, and finish it to a cubit above, and set the door of the ark in its side. Make it with lower, second, and third decks” (ESV). This time the Scripture uses the word אָסַח, (asah) five times within a short three verses (BDB).⁴⁸ translates as to do and to make. It is a clear call or instruction of God to Noah to manage a big and complicated project of building a giant boat, which entails full-blown management and leadership competencies on Noah’s part. God gives Noah detailed specifications of the measurement of the boat and the type of wood to be built. Not only that, God gives Noah a time frame to accomplish his project though the Scripture does not mention how much time was given. Moreover, the assignment God instructed Noah to do does not end at the completion after the boat, it encompasses many other responsibilities, which include taking animals into the boat, storing up all the needed foods for his family and the animals, preparing all other necessary supplies and tools, etc. for maintaining the boat during the flood, and so on. I would imagine that Noah has to perform a duty of spiritual leadership equivalent to that of a pastor in that unusual and uncomfortable situation. Though the word ‘do’ אָסַח (asah) does not have a direct equivalent translation in Greek, there is at least one closest usage by Paul in Rom. 3:10 “as it is written: ‘None is righteous, no, not one’” (ESV), which is quoted from Ps 14:1 which uses the word אָסַח (asah), while Paul employs a free translation as if he means עוֹשֵׂה-טוֹב, which means ‘the doer of good’ or ‘the doer of righteousness’.⁴⁹

Another reference of God’s calling or assigning someone to do his job appears in Exodus 3:10 “Come, I will send you to Pharaoh that you may bring my people, the children

⁴⁸ BDB is a Hebrew and English lexicon of the Old Testament, by F. Brown, S.R. Driver, and C.A. Briggs (Oxford: Clarendon, 1907). Digitized and abridged as a part of the Princeton Theological Seminary Hebrew Lexicon Project under the direction of Dr. J. M. Roberts.

⁴⁹ Paul uses δίχαις for עוֹשֵׂה-טוֹב, LXX.: ποιῶν χρηστότητα, doer of good. (Source: Fay, F. R., John Peter Lange, J. F. Hurst, M. B. Liddle, and Philip Schaff. A Commentary on the Holy Scriptures: Romans: Romans [Lange’s], Logos Research Edition.)

of Israel, out of Egypt” (ESV). The Scripture uses the word שָׁלַח (šālāḥ), which means to send away, to send out, and to release, etc. This assignment to Moses is one of the most elaborate and significant projects that have an everlasting impact on the whole nation of Israel and the world. Moses is being commissioned by God to lead a new generation of Israel from 400 years of incubation in Egypt returning to the land of Canaan, the promised land God had earlier given to Abraham. The undertaking is a huge job that is not only complicated but also entails great responsibilities of managing all aspects of human settlements. There has never been any project greater than this one in the history of humankind up to the present time (the exodus of the Jewish people around the world to Palestine and the setting up of the state of Israel after the UN resolution in 1947 could arguably be considered a big project of similar scale). God’s call for his people to do something, especially things that deal with his people, their well-being, and their spiritual needs require God’s wisdom both spiritually, management and leadership. Throughout the story of Moses, we notice that God was with him and provided guidance all the time. From the start, God assigned Aaron to function as a priest and spoke man for Moses (Ex.4:28). Upon leaving Egypt, through Jethro, God gave Moses an idea of how to organize his leadership team by a delegation of command (Ex.18) so that Moses was able to look after the affairs of the people. Moses assigned Joshua to be his assistant in charge of defense affairs (Ex. 17). Then God gave Israel his Ten Commandments and the book of the law to maintain the order of the people (Ex. 20-23). Next to that, God gave Israel his covenant (Ex. 24). Then God instructed Israel how to worship him and build the Tabernacle (Ex. 25-40).

In the Scripture, God shows us the way to carry out His call or assignment, how to manage and lead the people of his house. His divine appointees use spiritual and management knowledge and skills to lead the people to fulfill his purposes. God guides and blesses them all the way through. Likewise, running a church requires all types of giftings that God has provided. Often time, God will give direction through inspiration and illumination, leaders need to employ all their given knowledge and skills already provided in themselves through training, upbringing, education, etc. to serve as assigned.

Let us now turn to Nehemiah whom the Scripture indicated that he has originally been thinking and praying about Jerusalem as he asked about it from brothers who had just visited there (Neh. 1:2). As soon as he heard the condition in Jerusalem, he wept, mourned, fasted, and prayed before God (Neh. 1:4). Nehemiah's ministry started with spiritual discernment and the call from God. He responded to the call and found an opportunity to ask permission from the King to be sent back to Judea to rebuild the wall of Jerusalem (Neh. 2:4-5). He must have already done a comprehensive plan and figured out what to do there. Besides, he was ready to give King Artaxerxes a time frame that he wanted to take a leave of absence. He also launched his organizing effort as well as dealing with logistics matters right immediately as he requested the king to help him to dispatch letters to the governors of the provinces for the safe passage and a letter to Asaph for timber supply (Neh. 2:6-8). Nehemiah did the staffing activity as soon as he arrived in Jerusalem by getting some people to do a survey of the wall ruins at night time (Neh. 2: 12). He started directing people according to the plan to rebuild the wall (Neh. 2:18). In Neh. 3, we see him recruit and staff people to build different sections of the wall. He did the controlling, monitoring, and following up throughout the project as well as performing the task of

problem-solving (Neh. 4-6). Throughout this book, we see all aspects of management knowledge and skills employed and demonstrated by Nehemiah through the use of his divine wisdom.

2.1.5 Biblical Usage of the Word Management

The Scripture uses the English term ‘management’ in various places in the English translations. The ESV translates the word ‘management’ from the Greek “οἰκονομία” (oikonomia). This same word is translated into several English words from different translations as follows:

- ‘management’ in NASB1977, NIV2011, TNIV, Weymouth NT, and WEB;
- ‘stewardship’ in ASV, KJV, NASB95S, and Tyndale Bible;
- ‘administration’ in NET.

The Merriam-Webster dictionary⁵⁰ explains these terms as follows: management – the conducting or supervising of something; stewardship – the conducting, supervising, or managing of something; and administration – performance of executive duties, the act or process of administering something. We can see that these terms represent the same or similar meaning which can be interchangeable in general usage. We will now survey the usage of these terms or some other similar terms in the Scripture, which express similar meanings and concepts.

- In Gen. 2:15 “The LORD God took the man and put him in the garden of Eden to work it and keep it” (ESV). Here God assigns Adam to keep the garden. The

⁵⁰ Merriam-Webster Online dictionary, accessed June 18, 2020, <https://www.merriam-webster.com/dictionary/administration>.

Hebrew word שָׁמַר (shamar) in this context is about taking care of, looking after, maintaining, guarding, and stewardship. This is the first-ever task that a human being was assigned to perform.

- In Gen. 18:19 “For I have chosen him, that he may command his children and his household after him to keep the way of the LORD by doing righteousness and justice, so that the LORD may bring to Abraham what he has promised him” (ESV). In this instance, God wants Abraham to keep His way. To follow God’s command, Abraham needs to guard his entire life and remain faithful to God’s principles. He is to manage his life and his household in everything they do. This is not a small casual ad hoc thing, but rather it is a major undertaking of a long journey that should pass down generations after him, most preferably forever.
- In Ex. 12:17 “And you shall observe the Feast of Unleavened Bread, for on this very day I brought your hosts out of the land of Egypt. Therefore, you shall observe this day, throughout your generations, as a statute forever” (ESV). The same lemma שָׁמַר (shamar) is used here and the ESV translated as ‘observe’. This occurs when God told Moses and Aaron to tell all Israelites to prepare themselves for the Passover, where God’s executioner will pass by Egyptian town to kill all the firstborn throughout Egypt. God instructs the Jews to observe this day. Most translations use the term observe, while NIV and NLT use the word celebrate. However, LEB uses the word ‘keep’.

- In Ge. 17:9 “And God said to Abraham, “As for you, you shall keep my covenant, you and your offspring after you throughout their generations.” Again, in this verse, God tells Abraham and his offspring to keep his covenant through generations.
- The biblical meaning of the word ‘management’ is translated from Greek, οἰκονομία (oikonomia) or “stewardship, administration.”⁵¹ This context of Luke 16 is obviously about a shrewd manager. The one that is assigned and given authority to look after the rich man’s possessions. Though two additional terms ‘stewardship’ and ‘administration’ are used in different translations. They connote the same meaning. In this research, we will use the term ‘management’ for a pastor as it is one of the main duties and responsibilities to look after the overall operation of a church, which is the same as a leader of any business and non-profit organization.
- Is.22:21 “and I will clothe him with your robe, and will bind your sash on him, and will commit your authority to his hand. And he shall be a father to the inhabitants of Jerusalem and the house of Judah” (ESV). The English word ‘authority’ is translated from the Hebrew מְשָׁלָה (memšālāh), which means dominion, power to govern, and authority to rule. At the same time, this same word in the Septuagint translation appears as “οἰκονομίαν” (LXX1)⁵², which means management and plan.

One important meaning that is central to God’s heart about appointing or assigning the human race to have dominion over and above all his creations, which is in line with God’s image of his rule is the concept of ‘servant-kingship.’ According to Wright, he argues that “What sort of kingship does the Old Testament sets before us as a model for

⁵¹ R. L. Thomas, *New American Standard Hebrew-Aramaic and Greek dictionaries: updated edition* (Anaheim: Foundation, 1998).

⁵² Bernard A. Taylor and Dale M. Wheeler, *Kraft/Taylor/Wheeler Septuagint Morphology Database v. 4.7* (Accordance Bible Software, 2012).

the human exercise of dominion over creation? The metaphor that expressed this, and which was common throughout the ancient Near East and not just in Israel as a metaphor for a kingly rule, was that of the shepherd. Kings were shepherds of their people. Sheep need to follow their shepherd, but the primary responsibility of shepherds is to care for the sheep, not to exploit or abuse them. The very word ‘shepherd’ speaks of responsibility, more than of rights and powers.”⁵³ Although the word ‘steward’ is directly associated with the modern term ‘management’ as mentioned above. However, the more suitable idea that Christian managers should remind themselves in doing the activities of managing is the biblical concept of ‘shepherd’, in which case Wright reiterates that “above all, it points to the fact that we are not owners of the earth [or any business or any organization or any church]. Rather, it has been entrusted to our care by the One who truly owns it.”⁵⁴ Unfortunately, many people, Christians, and non-Christians do have a negative pre-conception of the word ‘management’ and/or ‘manager’ and try to avoid this term. They rather only use the term ‘leader’ instead. I reckon that probably this is one reason that many people do not pay attention to look into the art and science of management. Thus, they lead their organization without adequate knowledge or skills in management, which encompasses much-desired arts and sciences of managing, administrating, and even leading their organizations.

Another word that connotes the same sense of the meaning as management is the word ‘oversee’. According to the Eerdmans Bible Dictionary:

Overseer. A leader or supervisor. Various Hebrew terms are employed to designate the major domo of the Egyptian pharaoh’s household (Gen. 39:4–5; Heb. *pāqad* “visit, muster” hiphil), foremen responsible for agricultural production (41:34; *pāqīd*) or forced labor (2 Chr. 2:2, 18 MT 1, 17]; *nāṣaḥ*, piel), and those in charge of the operation (KJV, Neh. 12:42;

⁵³ Christopher J. H. Wright, *Old Testament Ethics for the People of God* (Downer Grove, IL: InterVarsity, 2004), 122.

⁵⁴ Wright, *Old Testament Ethics*, 123.

RSV “leader”; cf. nāṣaḥ, piel in the superscriptions to the Psalms; RSV “choirmaster”) and restoration of the temple (2 Chr. 31:13; mišmeret; 34:17). According to Prov. 6:7, the diligent ant works without an overseer (so KJV; šōṭēr “scribe”; RSV “officer”).

At Acts 20:28 the KJV translates as “overseer” Gk. episkopos, a term referring to the chief official (pastor or elder) of a church (Phil. 1:1, RSV mg.; 1 Tim. 3:2; Titus 1:7; RSV “bishop”; cf. 1 Pet. 2:25, with reference to Christ; RSV “Guardian”).⁵⁵

Additional explanation of this term overseer פקד (paqad) means to attend to, visit,

muster, and appoint.⁵⁶

It appears 12 times in the OT (KJV) and once in the NT. The NIV uses it at least six times in the NT to translate the word episkopos, which is derived from “peer” or “watch over.” In the OT “overseer” is used to translate three words, which literally mean (1) to visit with authority, (2) to be the preeminent one, or (3) to be the head writer.

Joseph was given authority to watch over and administer all aspects of Potiphar’s house (Gen. 39:4, 5), advising Pharaoh to appoint 50 men to regulate and watch over the abundant harvest for 7 years (41:34). Solomon appointed 3600 overseers (“supervisors” NASB) to make the people work (2 Chr. 2:18). In Josiah’s time of temple renovation there were overseers over all the workmen in every job (2 Chr. 34:13, 17). Nehemiah appointed men to oversee the rebuilding of the wall (Neh. 11:9, 14), to oversee the Levites (Neh. 11:22), and to be in charge of the Levitical singers (12:42).

The word “overseer” speaks of one or many to represent the highest person of authority and to exercise authority over whatever were designated. Included in this authoritative oversight was the idea of watching, directing, and protecting the master’s interests. The NT carries these ideas also in regard to men appointed to serve the church on behalf of Jesus Christ (Acts 20:28; Phil. 1:1; 1 Tim. 3:1, 2; Ti. 1:7). Jesus Christ is the great Overseer (1 Pet. 2:25).⁵⁷

2.2 Secular View of Modern Management

The concepts and ideas of management have been applied throughout history which helps the progress of society. As I have discussed in the previous section on the Biblical view of management, the historical development of management along with the progress and development of the ancient time whether the building of The Israelite nation, the

⁵⁵ A. C. Myers, *The Eerdmans Bible dictionary* (Grand Rapids, MI: Eerdmans, 1987), 786-87.

⁵⁶ Thomas, *Hebrew-Aramaic*, 1998.

⁵⁷ W. A. Elwell and B. J. Beitzel *Overseer* in *Baker encyclopedia of the Bible* Vol. 2 (Grand Rapids, MI: Baker, 1988), 1596–597.

nations of the Ancient Near East, the Egyptians, Assyrians, Babylonians, and Persians, etc. we can see these developments outside the Biblical perspective, that is from the secular perspective. The focus that I would like to call for our attention in this section is on the business (business, industrial and economic) view. It was known that the era of modern management started around the late 1800s.⁵⁸

2.2.1 Brief History of Management

Before the age of Classical Management School, “there were several events that had to occur for this to happen.”⁵⁹ These few critical events are the invention of Gutenberg’s printing press by Johann Gutenberg, the invention of the steam engine and the improvement by James Watt, the improvement and standardization of the real road, which “proved to be a fast and economical method of sending these products to market,”⁶⁰ and the industrial revolution.

2.2.1.1 Classical School of Management

The industrial revolution started without management theory guiding industrialists. “There were numerous inefficiencies, dangers, and other problems throughout the workplace.”⁶¹ “Classical Management deals with methods to actually manage workplace organizations more efficiently. In addition, there were efforts to improve productivity

⁵⁸ Rita Gunther McGrath, “Management’s Three Eras: A Brief History,” Harvard Business Review, July 30, 2014, 1-5, accessed May 12, 2021, <https://hbr.org/2014/07/managements-three-eras-a-brief-history>.

⁵⁹ Rick Corum, *Principles of Management: a Christian Perspective* (Bloomington, IN: WestBow, 2015), chap 3, Kindle.

⁶⁰ Corum, *Principles of Management*, chap 3.

⁶¹ Corum, *Principles of Management*, chap 3.

hence decrease costs and improve profitability. Therefore, many management thinkers tried to develop methods and ideas that gave rise to the improvement of management theories and practices. Three specific areas of the Classical School of Management emerged, they are Scientific Management, Administrative Management, and Bureaucratic Management.”⁶²

2.2.1.2 Scientific Management

Scientific Management deals with approaches to set “specification and measurement of all organizational tasks.”⁶³ It focuses on efficiency and it believes that there is “one best way” to do a job. The emphasis of Scientific Management is on the worker but does not bother with management. It is also characterized by the “development of specialized tasks” and “the rapid industrial growth and the creation of big business. One person no longer performed every task but specialized in performing only a few tasks.”⁶⁴ Frederick Winslow Taylor (1856-1915) is considered to be the father of Scientific Management. He believed that “the best management is true, resting upon clearly defined laws, rules, and principles as a foundation.”⁶⁵ According to his observations and experiments, he suggested that “the management should follow a Scientific Approach in their work and apply scientific method in taking all problems, relating to efficiency.” Taylor’s “scientific method comprises of (a) observation, (b) measurement, (c)

⁶² Corum, *Principles of Management*, chap 3.

⁶³ Carter McNamara, *Very Brief History of Management Theories* (1998-2008), in Corum, *Principles of Management*, chap. 3, Kindle.

⁶⁴ A Brief History of Management, *Principles of Management* (A Brief History of Management), 31, accessed: August 12, 2020, [https://www.zamaros.net/mgt%20reading his%202%20-%20history%20of%20mgt.pdf](https://www.zamaros.net/mgt%20reading%20his%202%20-%20history%20of%20mgt.pdf).

⁶⁵ Corum, *Principles of Management*, chap. 3.

experimentation, and (d) inference.”⁶⁶ However, Taylor’s idea of the Scientific Management thought was criticized as being inhuman as it concentrated mainly on increasing of output. He developed five principles for his Scientific Management as follows:

1. Scientifically study each step of each task and determine the one best way of performing it.
2. Select the one best person to do the job.
3. Train and develop employees to do each job scientifically.
4. Adequately compensate and provide financial incentives for following the proper method of performing the work.
5. Divide the work properly. Design jobs so managers are responsible for planning the work methods and workers are responsible for executing the work accordingly. (Adapted from Taylor, 1911)⁶⁷

2.2.1.3 Administrative Management

Administrative Management deals with management functions—it focuses on the managerial structure of an organization. Administrative principles “serve as guidelines for the rationalization of organizational activities.”⁶⁸ It aims to improve productivity throughout the organization from the top-down. Henri Fayol (1841-1925) is considered to be “the father of modern management.” “He developed his General Administrative Theory”⁶⁹ which emphasizes on examination of managers and management. He drafted two key managerial theories, “The 5 Functions of Management and the 14 Principles of Management. His 5 Management Functions are Planning, Organizing, Commanding,

⁶⁶ Lallan Prasad and S S Gulshan, *Management Principles and Practices*, First Edition (New Delhi: Excel, 2011), 25.

⁶⁷ Corum, *Principles of Management*, chap. 3.

⁶⁸ Corum, *Principles of Management*, chap. 4.

⁶⁹ Corum, *Principles of Management*, chap. 4.

Controlling, and Coordinating.”⁷⁰ His 14 Principles of Management are “Division of Labor, Authority, Unity of Command, Remuneration, Scalar Chain, Equity, Initiative, Discipline, Unity of Direction, Centralization, Order, Stability of Tenure, Esprit de corps, and Subordination of individual interests.”⁷¹

2.2.1.4 Bureaucratic Management

Bureaucratic Management was considered an extension of Administrative Management which was spearheaded by Max Weber who “identified three types of leadership: charismatic domination (familial and religious), traditional domination (patriarchs, patrimonialism, and feudalism), and legal domination (modern law, state, and bureaucracy).”⁷² Weber’s idea of management are “based on the development and understanding of the legal rationalism model of leadership, which stressed the concept that leaders should make decisions based on law, precedent, and rule, rather than whim.”⁷³

Principles of Bureaucracy are:

1. Specialized roles
2. Recruitment based on merit
3. Uniform principles of placement, promotion, and transfer
4. Careerism with the systematic salary structure
5. Hierarchy, responsibility, and accountability
6. Subjection of official conduct to strict rules of discipline and control
7. Supremacy of abstract rules
8. Impersonal authority (i.e., office bearer does not bring the office with him)⁷⁴

⁷⁰ Corum, *Principles of Management*, chap. 4.

⁷¹ Corum, *Principles of Management*, chap. 4.

⁷² Rice University, *Principles of Management* (Houston, Texas: OpenStax, 2019), 70.

⁷³ Rice University, *Principles of Management*, 70.

⁷⁴ Rice University, *Principles of Management*, 70.

2.2.1.5 Other Schools of Management

Management theories often were developed and evolved in response to the changing needs of the environments of the workplace. To a certain extent, organizations adopting principles of Classical Management benefitted from the increase in productivity and efficiency. Corum observes that “two things happened that caused the new schools of management thought to spring up.”⁷⁵ Firstly, the productivity brought about by adopting methods of the Classical School of Management started to decline. Secondly, there was a realization for the need to improve or enhance the Classical Management thought by improving the work environment as labor unions gained increasing power and demand—a need “to add a more human touch to management.”⁷⁶ An industrialist by the name of Robert Owen, from Wales, initiated the concept of motivation through improving labor conditions. Hugo Munsterberg, a Germany born Harvard University professor, who is considered the Father of Industrial Psychology suggested “the idea of utilizing psychological testing to improve worker selection, applying learning theory to training, and he contributed to the body of knowledge regarding employee motivation.”⁷⁷ Other Schools of Management that sprang up are as follows:

2.2.1.5.1 The Human Relations School of Management

Corum claims that this school of thought “was the first attempt to connect the Scientific or the Classical School of Management to the new era of business,”⁷⁸ which

⁷⁵ Corum, *Principles of Management*, chap. 5.

⁷⁶ Corum, *Principles of Management*, chap. 5.

⁷⁷ Corum, *Principles of Management*, chap. 5.

⁷⁸ Corum, *Principles of Management*, chap. 5.

incorporated communication, conflict resolution, and leadership to their skill set of managers. George Elton Mayo from Adelaide Australia later became a professor at Harvard University, launched a well-known Hawthorne Works Studies at a General Electric plant in Cicero Illinois from 1927 through 1932.

The study used different lighting level which changed periodically to see the differences of productivities of two controlled group of workers. This Hawthorne Works study became the foundation of the Human Relations School of Management, which attempted to incorporate behavioral science into the management thought. Mary Parker Follett (1868-1933) was another great thinker who was considered to be one of the founders of Human Relations Theory. She contributed several significant ideas on management, which are “systems thinking, vision driven leadership, empowerment, management coaching, team structures, cross functional teams, total quality management, quality of work life, diversity integration, and constructive conflict resolution.”⁷⁹

Chester Barnard who used to be the president of New Jersey Bell contributed two key theories: “The Function of the Executive and The Acceptance Theory of Authority.”⁸⁰ According to Barnard, there are three primary functions of the executive position: “to establish and maintain an effective communication system; to hire and retain effective personnel, and to motivate all employees.”⁸¹ Now for the Acceptance Theory, Barnard stated that “managers have only as much authority over an individual as that individual allows them to have.”⁸² The acceptance theory relies on four situations – Situations Necessary for Acceptance Theory:

1. Employees must understand what the manager wants them to do.
2. Employees must be able to comply with the directive.
3. Employees must think that the directive is in keeping with organizational objectives.
4. Employees must think that the directive is not contrary to their personal goals.⁸³

⁷⁹ Corum, *Principles of Management*, chap. 5.

⁸⁰ Corum, *Principles of Management*, chap. 5.

⁸¹ Corum, *Principles of Management*, chap. 5.

⁸² Corum, *Principles of Management*, chap. 5.

⁸³ Corum, *Principles of Management*, chap. 5.

“Barnard theorized that each individual has a zone of indifference, which he defined as a range in which they are willing to accept orders without consciously questioning the authority of the person giving the orders.”⁸⁴ To have a smooth running of an organization, you should broaden this zone of difference for some workers.

Another significant theorist of the Human Relations School of Management is Douglas McGregor who was a professor of psychology at the Massachusetts Institute of Technology. He established a concept of Theory X and Theory Y workers. He theorized that “the Theory X worker finds work inherently distasteful to most people, and those people will avoid it whenever possible. They are not ambitious, have little desire for responsibility, and prefer to be directed. Most of these workers value job security above all other factors.”⁸⁵ Whereas Theory Y workers perceive work as positive. They take initiative, are able to self-direct and self-control, and are willing to commit to the work objectives. Therefore, the Theory Y type of workers tends to seek responsibility, be more creative and do not require close supervision. A Theory X worker tends to respond well with the rewards and punishments method, while a Theory Y worker tends to be motivated when given greater freedom for their work.

2.2.1.5.2 Contingency and System Management

These two schools of management were seen to compete and complement scientific management and human relations management during the 1950s and 1960s. The System Management school was mainly founded by a group of theorists with expertise in

⁸⁴ Corum, *Principles of Management*, chap. 5.

⁸⁵ Corum, *Principles of Management*, chap. 5.

psychology, economics, sociology, and biology. They were Kenneth Boulding, Daniel Katz, Robert Kahn, and Ludwig von Bertalanffy. Their main idea was that organizations were “an open system, that is, a system that interacts with its environment. The environment interacts with the firm in that it provides and accepts valued resources from the firm.”⁸⁶ As such, managers’ decisions are influenced by external factors whether they are about human resources, legal, raw materials, and supplies, etc. One major goal of the System Management School is to collect relevant and usable data for intelligent decision-making by managers. Principles of System Thinking are listed below:

1. Define the organization as a complete system.
2. Institute objectives for the system.
3. Identify the environment.
4. Create subsystems (including a humanistic, psycho-social subsystem).
5. Blend subsystems with the whole system.⁸⁷

As for Contingency Management, it was seen to change the previous belief of management thoughts that there was ‘one best way’ of doing things. “The Contingency School changed this by proposing that there are no universal rules in management. External and internal factors create unique situations, and each situation requires a different response. What is the most appropriate response in one situation that may not work in another? The key statement of the contingency school is it depends.”⁸⁸ Jeffrey Pfeffer, a Stanford University professor “proposed the idea for evidence-based management.”⁸⁹

⁸⁶ Rice University, *Principles of Management*, 75.

⁸⁷ Corum, *Principles of Management*, chap. 5.

⁸⁸ Rice University, *Principles of Management*, 76.

⁸⁹ Rice University, *Principles of Management*, 76.

2.2.1.5.3 Quantitative School of Management (or Management Science School of Thought)

“The primary goal of the Quantitative School of Thought is to provide managers with a quantitative basis for decision making.”⁹⁰ Some of the techniques of this school of thought are such as PERT (Program Evaluation Review Technique), which is helpful in planning, organizing, and controlling workflow—it helps the manager in identifying critical paths and bottlenecks of the work processes. Other tools are such as the Allocation Model, the Inventory Model, and the Network Model. Paul E. Torgersen reiterated that “the principal contribution of this school of the management process is in those problem areas where parameter relationship is quantifiable and clear and where parameters can be either directly measured or reliably estimated.”⁹¹ It is beyond the scope of this paper to deal with details of these management techniques.

2.2.1.5.4 Neoclassical School of Management

Corum exerts that “The basic tenet of the Neoclassical School of thought is that every aspect of business needs to be grounded in the human issue.”⁹² Corum further summarizes six key characteristics of the Neoclassical School of Management Thought as follows:

1. Takes full advantage of the human and technical resources.
2. Employs participative management.
3. Stresses decentralized authority.
4. Emphasizes the value of flexibility and adaptability.
5. Communication flows in all directions throughout the organization.

⁹⁰ Corum, *Principles of Management*, chap. 5.

⁹¹ Paul E. Torgersen, *Management: An Integrated Approach* (Upper Saddle River, NJ: Prentice-Hall, 1972), 13.

⁹² Corum, *Principles of Management*, chap. 5.

6. Job designs stress personal growth and responsibility.⁹³

A major contributor to this school of management is Rensis Likert, a psychologist, and sociologist. He observed that employees would be more productive under the following conditions: “they were involved in the job and process design; they felt they had a stake in the success of their job, and they felt trusted enough not to be over-supervised.”⁹⁴

One of his famous and long-lasting contributions is called the ‘Likert Scale’ which is employed in survey administration. It helps respondents to identify their level of agreement or disagreement with a specific statement. Another theorist who significantly contributed to the Neoclassical School of Management is Peter Drucker. Corum reiterates that “much of what is common in management practice today can be credited to, or was strongly supported by Peter Drucker.”⁹⁵ A famous management concept brought about by Peter Drucker is “Management by Objective (MBO).” This concept of management is a process where workers and managers jointly set objectives for the organization. He believed in the simplicity of organization structure, teamwork, and community value within the organization. The overall schools of management concepts concerning the theorists are illustrated in Figure 2.1.

⁹³ Corum, *Principles of Management*, chap. 5.

⁹⁴ Corum, *Principles of Management*, chap. 5.

⁹⁵ Corum, *Principles of Management*, chap. 5.

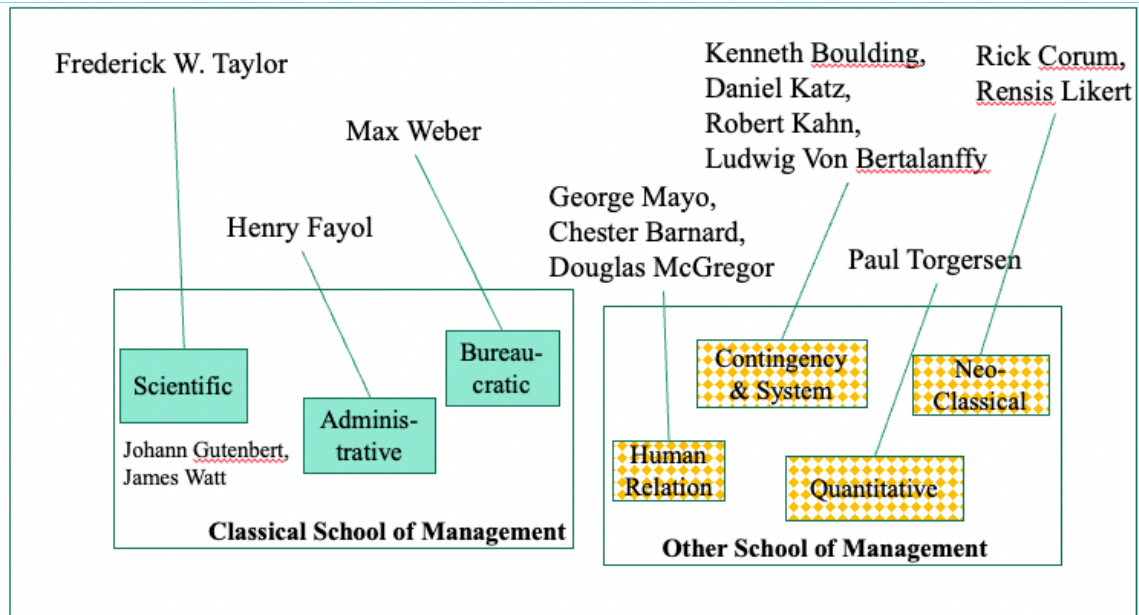


Figure 2. 1 Overall School of Management Concepts

Source: Adapted from Rice University, *Principles of Management*, 77.

2.2.2 Definition of Modern Management

The ideas of modern management began as “the first modern school of thought concerning management was based on Frederic Taylor’s Principles of scientific management and emerged in the late 1800s.”⁹⁶ From that point onward, there have been many management theorists and thinkers who have developed and shaped the knowledge and functions of management for industry and business as well as non-business organizations as discussed above. Various ideas of management contributed by many theorists, among many prominent gurus, for example, Frederic W. Taylor who claims that “management is the art of knowing what you want to do and then seeing that it is done in

⁹⁶ Maryville University, *A timeline of the History of Business Management* (St. Louis, Missouri: Maryville University, 2020), accessed August 26, 2020, <https://online.maryville.edu/online-masters-degrees/business-administration/history-business-management/>.

the best and cheapest way;”⁹⁷ Henry Fayol adds more details saying that “to manage is to forecast and to plan, to organize, to command, to coordinate and to control;”⁹⁸ meanwhile Ralph C. Davis simply mentions that “management is the function of executive leadership anywhere;”⁹⁹ Donald J. Clough presents a different angle saying that “management is the art and science of decision-making and leadership;”¹⁰⁰ and Stephen P. Robbins’s idea is that “management is the process of getting things done, effectively and efficiently, with and through other people.”¹⁰¹

Taking all these definitions on management as expressed by the world’s best minds in the subject matter, it is very hard for us to summarize the definitions into a concise and nicely worded definition. Prasad and Gulshan share a similar opinion claiming that “the discipline of the management is a synthesis of different views. No single definition may put the subject in true perspective.”¹⁰² However, we can more or less summarize its meaning byways of citing certain meaningful words and expressing them in a few meaningful statements. Hence, management can be thought of as being a process of undertaking certain tasks or jobs with pre-determined objectives and/or purposes, which includes the functions of planning, organizing, commanding, controlling, and decision making. It also involves the help of people and the utilization of tools and techniques. It aims at maximization of output with minimal inputs while maintaining a good environment—so that to achieve efficiency and effectiveness. It includes the role of leading

⁹⁷ Frederick Winslow Taylor, *The Principles of Scientific Management* (New York: Harper & Brother, 1948), 36-40.

⁹⁸ Henri Fayol, *General and Industrial Management* (London: Sir Isaac Pitma & Sons, 1949), 5.

⁹⁹ Ralph Currier Davis, *The Fundamentals of Top Management* (New York: Harper & Brother, 1951), 6.

¹⁰⁰ Donald J. Clough, *Concepts in Management Science* (New Delhi: Prentice-Hall of India, 1968), 2.

¹⁰¹ Robbins, Coulter, and DeCenzo, *Fundamentals of Management*, 7.

¹⁰² Prasad and Gulshan, *Management*, 25.

a team of people to fulfill the stated objectives. Some of the above definitions of management touch upon the ideas of management functions, in which case the functions tell us about the scope of roles and responsibilities of a manager. Furthermore, Prasad and Gulshan nicely state that “management becomes a function of four Ps. These are – Productivity, People, Profit, and Public Responsibility/Public Policy. Productivity here refers to the process of transformation of inputs into outputs through a system of organization comprising inputs, management functions, outputs, and feedback.”¹⁰³ Unlike its definitions, management theorists and thinkers, however, define management functions quite similarly. Definitions of management functions of some leading theorists are stated such as, for example, Henri Fayol explains by five words, “planning, organizing, commanding, controlling, and coordinating.”¹⁰⁴ Most other thinkers come up with similar or almost identical terms that management functions consist of planning, organizing, commanding, directing, leading, controlling, and coordinating. However, for this study, I am taking the privilege to take the view of Robbins which claims that today the management functions have been condensed to only four major functions: planning organizing, leading, and controlling. Robbins further explains these four functions as follows:

Planning: Includes defining goals, establishing strategy, and developing plans to coordinate activities.

Organising: Includes determining what tasks are to be done, who is to do them, how the tasks are to be grouped, who reports to whom, and who will make decisions.

Leading: Includes motivating employees, directing the activities of others, selecting the most effective communication channel, and resolving conflicts.

Controlling: includes monitoring performance, comparing it with goals, and correcting any significant deviations.¹⁰⁵

¹⁰³ Prasad and Gulshan, *Management*, 9.

¹⁰⁴ D.A. Wren, “The History of Management Thought,” in *Principles of Management: A Christian Perspective* by Rick Corum (Bloomington, IN: WestBow, 2015), chap. 4. Kindle.

¹⁰⁵ Robbins, Coulter, and DeCenzo, *Fundamentals of Management*, 9.

The definitions of management and their core functions as described are universal and applicable to all kinds of human organizations. Robbins reiterated comparing a junior manager to a senior manager of a business firm as quoted, “although a supervisor of the Genius Bar in an Apple Store may not do the same things that Apple’s CEO Tim Cook does, it doesn’t mean that their jobs are inherently different. The differences are of degree and emphasis but not of activity.”¹⁰⁶ In addition, he went on to claim that “Is the manager’s job the same in both profit and not-for-profit organizations? The answer, for the most part, is yes. All managers make decisions, set goals, create workable organization structures, hire and motivate employees, secure legitimacy for their organization’s existence, and develop internal political support to implement programs.”¹⁰⁷ The key ingredient to smooth, efficient, and effective ways of people working together to achieve common goals and objectives is that there should be a manager or leader to plan, organize, lead and control people’s efforts to do the job. There is another dimension of a manager in performing their tasks, thanks to Mintzberg who defined and explained ten managerial roles, which are interrelated as presented by Robbins as follows:

Mintzberg’s Managerial Roles

Interpersonal Roles:

1. Figurehead
2. Leader
3. Liaison

Informational Roles

4. Monitor
5. Disseminator
6. Spokesperson

Decisional Roles

7. Negotiator
8. Resource Allocator
9. Disturbance Handler

¹⁰⁶ Robbins, Coulter, and DeCenzo, *Fundamentals of Management*, 11.

¹⁰⁷ Robbins, Coulter, and DeCenzo, *Fundamentals of Management*, 12.

10. Entrepreneur¹⁰⁸

Furthermore, Robert Katz and other researchers identified four general management skills and competencies as summarized by Robbins as follows:

Conceptual Skills: Analyzing and diagnosing complex situations to see how things fit together and to facilitate making good decisions.

Interpersonal Skills: Working well with other people both individually and in groups by communicating, motivating, mentoring, delegating, etc.

Technical Skills: Job-specific knowledge, expertise, and techniques needed to perform work tasks. (For top-level managers—knowledge of the industry and a general understanding of the organization's processes and products; For middle- and lower-level managers—specialized knowledge required in the areas where they work—finance, human resources, marketing, computer systems, manufacturing, information technology.)

Political Skills: Building a power base and establishing the right connections to get needed resources for their groups.¹⁰⁹

For any organization, different levels of managers/leaders use all kinds of skills, however with different degrees of focuses. Mahoney, Jerdee, and Carroll suggested their findings of the three-level of managers using the different degrees of management competencies as follows:

First-Level Managers:

Planning 15%, Organizing 24%, Leading 51%, Controlling 10%

Middle Managers:

Planning 18%, Organizing 33%, Leading 36%, Controlling 13%

Top Managers:

Planning 28%, Organizing 36%, Leading 22%, Controlling 14%¹¹⁰

This finding is quite true as it happens in my experience of decades of working in business firms. The higher hierarchy in your levels, the more planning tasks and

¹⁰⁸ Henry Mintzberg, *The Nature of Managerial Work*, 1st ed., in *Fundamentals of Management*, 10th ed. by Stephen P. Robbins, Mary Coulter, and David A. DeCenzo (London, UK: Pearson Education, 1973), 10. Kindle.

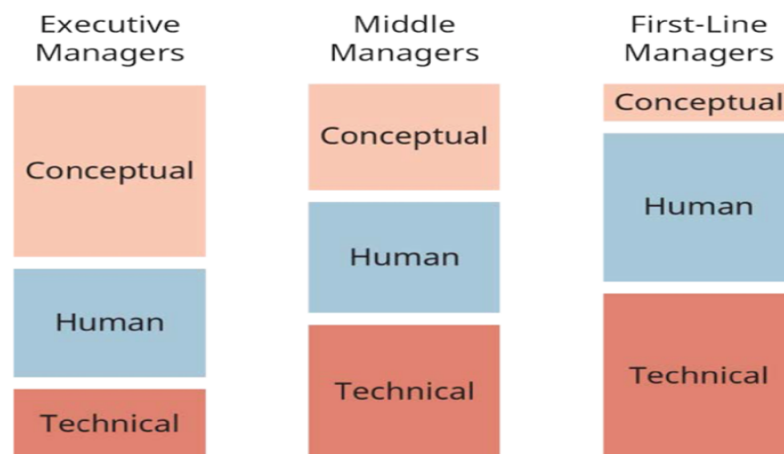
¹⁰⁹ R. L. Katz, "Skills of an Effective Administrator," *Harvard Business Review* (September–October 1974): 90–102, quoted in Robbins, Coulter, and DeCenzo, *Fundamentals of Management*, 11. Kindle.

¹¹⁰ T. A. Mahoney, T. H. Jerdee, and S. J. Carroll. 1965. "The Job(s) of Management," *Industrial Relations* 4, no. 2 (1965), 103, quoted in Robbins, Coulter, and DeCenzo, *Fundamentals of Management*, 11. Kindle.

organizational tasks you will be performing. Whereas, at the lower levels of management, you spend a lot more time doing direct leading of tasks and lesser planning tasks as your planning is limited to the immediate unit that you take charge of. Concerning the management hierarchy, some researchers distinguish types of managerial skills depending on three hierarchical levels:

1. **Technical skills.** Managers must have the ability to use the tools, procedures, and techniques of their special areas. An accountant must have expertise in accounting principles, whereas a production manager must know operation management. These skills are the mechanics of the job.
2. **Human relations skills.** Human relations skills involve the ability to work with people and understand employee motivation and group processes. These skills allow the manager to become involved with and lead his group.
3. **Conceptual skills.** These skills represent a manager's ability to organize and analyze information in order to improve organizational performance. They include the ability to see the organization as a whole and to understand how various parts fit together to work as an integrated unit. These skills are required to coordinate the departments and divisions successfully so that the entire organization can pull together.¹¹¹

Proportions of each type of skills are required for successful performance of management based on levels of hierarchy is illustrated in Figure 2.2.



Source: Adapted from Rice University, *Principles of Management*, 16.

Figure 2. 2 Difference in Skills Required for Successful Management According to Level in the Hierarchy

¹¹¹ Rice University, *Principles of Management*, 15.

2.2.3 *Management and Leadership*

The ideas about management and leadership are like a myth as well as it is a controversy. There are various views and debates about the similarities and differences between these two important words. There is no consensus among theorists and researchers as to whether they are the same or different. For example, Linda Patten quoted Warren Bennis's claim from 'On Becoming a Leader' as saying "leadership and management are not the same things, the manager's job is to plan, organize, and coordinate. The leader's job is to inspire and motivate."¹¹² Henry D. Foster added to this line of comment by quoting Mangham and Pye's claim that (1991, p.13), "it results in nothing more than a vague feeling that managing is something rather mundane, looking after the nuts and bolts of the enterprise and leading is something special and precious undertaken by the really important people in the enterprise."¹¹³ Moreover, Foster gathered ideas from literatures authored by experts like Zaleznik (1977), Kumle and Kelly (1999), Kotter (2006), Perloff (2004), and summarized that "the majority of literary arguments support the fact that leadership and management are completely different from each other whilst leaders are distinct from managers."¹¹⁴ However many others theorists think otherwise, they think that managers and leaders are quite the same and did not want to treat them separately. For examples, Brooks concluded that "however, no scientific evidence exists to support the described differences between leadership and management; what remains is an abstraction of two

¹¹² Warren Bennis, "On Becoming a Leader," *Management* (1989), quoted in *Management vs Leadership: Understanding the Difference*, Book 2, by Linda Patten (Linda Patten, 2018), sec. Leadership and Management are not the same. Kindle.

¹¹³ Iain L Mangham and Annie Pye, *The Doing of Managing Hardcover* (ESRC Competitiveness: 1991), quoted in Henry D. Foster, *Leadership VS Management* (2017), sec. Introduction. Kindle.

¹¹⁴ Foster, *Leadership VS Management*, sec. Introduction.

concepts with no consensus and little application.”¹¹⁵ She further reiterated that “the two terms ‘leading’ and ‘managing’ form the framework for skills and abilities that are necessary for an individual to drive team success.”¹¹⁶ A Forbes’ article of 2012, by Erika Andersen asserted that it would be dangerous “to make broad generalizations about the differences between ‘managing’ and ‘leading’.” She saw “leading and management as complementary and related. Leading is more about who you are as a person; people want leaders who feel ‘followable.’ We’ve found that translates into six attributes: Far-sighted, Passionate, Courageous, Wise, Generous, and Trustworthy. These attributes must be demonstrated daily to be seen as real (in other words, lip service and how you act as big meetings don’t make you a leader). Management is more of a craft: it’s primarily skill-based, like cooking or carpentry. And again, those skills need to be demonstrated daily.”¹¹⁷ Brooks concluded based on her experience in the academic field that “therefore, in both the academic setting and especially within high-performing organizations, leading and managing are not just inseparable, they are one and the same.”¹¹⁸ Mintzberg said that “I use the words management and leadership interchangeably. It has become fashionable (after Zaleznik 1977) to distinguish them. Leadership is supposed to be something bigger, more important. I reject this distinction, simply because managers have to lead and leaders have to manage. Management without leadership is sterile; leadership without management is disconnected and encourages hubris. We should not be ceding management to

¹¹⁵ Amie Brooks, “Leadership and Management Are One and the Same,” *American Journal of Pharmaceutical Education* 81 (6) Article 102 (2017): 1.

¹¹⁶ Brooks, “Leadership,” 1.

¹¹⁷ Erika Andersen, “Manage or Lead? Do Both,” *Forbes* (2012), accessed September 8, 2020, <https://www.forbes.com/sites/deloitte/2020/03/20/flex-work-is-a-frontline-solution-and-not-just-in-a-crisis/#371cdd212a9a>.

¹¹⁸ Brooks, “Leadership,” 2.

leadership, in MBA program or anywhere else.”¹¹⁹ Mintzberg saw managers and leaders as the same persons who “have to know a lot, and they often have to make decisions based on that knowledge. But especially in large organizations and those concerned with ‘knowledge work’, managers have to lead better, so that others can know better and therefore act better. They have to bring out the best in other people.”¹²⁰ However, for some big corporations, like General Electric (GE), in their 90’s their famous CEO, Jack Welch, was not happy with many of his managers, “he despises these bureaucrats. He regards them as relics of the past. And Jack Welch hates the past.” “Welch wants to discard the term ‘manager’ altogether because it has come to mean someone who ‘controls rather than facilitates, complicates rather than simplifies, acts more like a governor than an accelerator.”¹²¹ As a matter of fact, what Jack Welch disliked was not the word ‘management’, but rather the style of those managers who did not perform proper works of management. Jack Welch himself adopted a management science approach into GE, it was Six Sigma, which eventually turned GE into the most valuable company in the world before the turn of the year 2000. Slater reiterated that “to reach six sigmas, GE would need to reduce its defect rates by 10,000. To achieve this level of performance by 2000, it would have to reduce defect levels an average of 84 percent a year! He also quoted Jack Welch’s words as saying “very little of this require invention. We have taken a proven methodology, adapted it to a boundaryless culture, and are providing our teams with every resource they will need to win. Six sigmas—GE Quality 2000—will be the biggest, the most personally

¹¹⁹ Henry Mintzberg, “Managers Not MBAs: A Hard Look at the Soft Practice of Managing and Management Development,” (California: Berrett-Koehler, 2005), 6.

¹²⁰ Mintzberg, “Managers,” 12.

¹²¹ Robert Slater, *Jack Welch and the GE Way: Management Insights and Leadership Secrets of the Legendary CEO* (New York: McGraw-Hill, 1999), 28.

rewarding, and, in the end, the most profitable undertaking in our history.”¹²² Other big corporations also benefitted from this quantitative method of management or management science like AlliedSignal, Motorola, and EDC, etc. Similar to Mintzberg’s idea, I do confirm the same experience voiced out by the theorists and researchers who hold the thought that managers and leaders are and/or should be the same persons. Based on my actual working experience in the marketplace for about twenty-five years, starting from the low-level staff to becoming a high-lever executive. I have not seen any manager who does not lead or any leader who does not manage. All managers/leaders are supposed to manage well and lead well. Although it is true that each of these skills indeed requires different training and skills but as in any working position, you are required to have well-balanced knowledge and skills to be successful in the work. It is like two sides of the same coin. Therefore, in this paper, I will treat managers and leaders as the same persons, I am taking the privilege to use the term ‘manager’ in this regard.¹²³

2.3 From Theology to Ecclesiological Management

The theological foundation discussed in Section 2.1 above provides a good conceptual framework and basis for the formulation and definition of Christian management in the church context. We are talking about the type, character, and behavior of Christian managers that are first and foremost Christ-like. Secondly, they are true disciples of Jesus Christ whose main purpose in life is to fulfill Jesus’ mandate of Matt. 28:19: “Therefore go and make disciples of all nations, baptizing them in the name of the

¹²² Slater, *Jack Welch*, 216.

¹²³ Please note that in this paper I may use the term ‘manager’ and ‘leader’ interchangeably or separately depending on the situations. There are literatures that I quoted using the term ‘manager’, while other literatures use ‘leader’.

Father and of the Son and of the Holy Spirit” (ESV). And thirdly, they are ambassadors of Jesus Christ who work in the marketplace, not belonging to the pluralistic world, but being salt and light to the world. Christian managers that we are looking for are the kind of people who possess both of these elements: the qualities that are rooted on the theological foundation as discussed, and they are the ones that manifest the qualities of management and leadership that are defined by the experts as discussed in Sections 2.2. With these well-balanced integrated qualities, I, therefore, propose that among many other qualities of managers, Christian managers should have the following four key qualities and characteristics.

2.3.1 Servant Manager/Leader

Henri Nouwen suggests something very radical and quite opposite to what modern managers and leaders are looking for. He suggests that “Christian leaders should avoid or rid themselves of three things: relevance, popularity, and control.”¹²⁴ On relevancy, he cited that Jesus, tempted by Satan in the wilderness, refused to demonstrate his relevance by changing stone to bread. But Jesus chose to “cling to his mission to proclaim the Word.”¹²⁵ The Christian leader of the future should be the one “who truly knows the heart of God.”¹²⁶ This knowledge makes Christians lose the desire to be relevant and successful. Jim Collins, in his book, *Good To Great*, makes the same observation that humility and modesty are key characteristics found in great leaders: “It wasn’t just false modesty. Those who worked with or wrote about the good-to-great leaders continually used words like

¹²⁴ Henri J.M. Nouwen, *In the Name of Jesus: Reflection on Christian Leadership* (New York: Crossroad, 2002), 25, 49, 71.

¹²⁵ Nouwen, *Jesus*, 31.

¹²⁶ Nouwen, *Jesus*, 38.

quiet, humble, modest, reserved, shy, gracious, mild-mannered, self-effacing, understated, did not believe his own clippings; and so forth.”¹²⁷ Nouwen further suggests that a Christian leader should be the person who is grounded in “the permanent, intimate relationship with the incarnate Word, Jesus.”¹²⁸ On popularity, Nouwen talks about Jesus’ second temptation, the temptation of doing something spectacular, “something that could win him great applause.”¹²⁹ As recorded in Matthew 4:6, Nouwen uses the words that “Jesus refuses to be a stunt man.”¹³⁰ Nouwen points out the fact that leadership is not a one-man show. It is a mutual relationship that the leader and the followers need to have with one another. It is a “servant leadership.”¹³¹ Future managers and leaders should be the kind of person that has a discipline of confession and forgiveness so that he or she can overcome the temptation of individual heroism. Drucker asserts that “leadership is not characterized by stars on your shoulder; an executive lead by example.”¹³² The manager/leader must live in the corporate body of the community in the presence of the Holy Spirit. On control, Nouwen discusses the idea that the future leader should not seek to gain the power to control, but rather should seek to give up control of himself or herself in favor of love. Nouwen cited the teaching of Paul in 1 Timothy 6:9 which says that “people who long to be rich are a prey to trials: they get trapped into all sorts of foolish and harmful ambitions which plunge people into ruin and destruction” (ESV).¹³³ I need to clarify, at this point, about the context and meaning of the word ‘control’ as explained by Nouwen that it is different from the same word discussed

¹²⁷ Nouwen, *Jesus*, 27.

¹²⁸ Nouwen, *Jesus*, 45.

¹²⁹ Nouwen, *Jesus*, 53.

¹³⁰ Nouwen, *Jesus*, 53.

¹³¹ Nouwen, *Jesus*, 62.

¹³² Peter F. Drucker, *Managing the Non-Profit Organization: Practices and Principles* (New York: HarperCollins, 1990), 193.

¹³³ Drucker, *Non-Profit Organization*, 84.

in Section 2.2.2 by Robbins in that, Robbins focused on the managers' control function, which deals with the managing of information for decision makings and to ensure the good performance of the operation of the organization.¹³⁴

2.3.2 Leader and Manager Function in the Community of the Triune God—Prophet, Priest, and King

Stevens suggests that the Trinity provides an important perspective on human work, each part of the Triune God also works, and humans are invited to join the Triune God in His work. Management and leadership function in the community of the people of God. When the people of God are involved in any kind of organization or institution, they are part of the Church and perform some functions of the Church. According to Stevens, Christian managers and leaders should function in a similar character to the community of the Triune God. Stevens suggests three leadership roles according to the Bible which are a prophet, priest, and king.¹³⁵ He claims that these three key roles are required ingredients for managers and leaders to properly serve as leaders of a church--priests care, prophets proclaim, and kings lead.¹³⁶ He suggests the concept be applicable for business management by saying that "an executive in the banking industry...has developed these three offices as they relate to business management: the prophet helping organizations discover what God intends for them to become, the priest caring for people and serving as a model, and the king acting as a faithful steward of people and resources."¹³⁷ The prophet is dealing with the function of "discerning, communicating, exposing, seeing that justice is

¹³⁴ Robbins, Coulter, and DeCenzo, *Fundamentals of Management*, 9.

¹³⁵ R. Paul Stevens, *The Other Six Days: Vocation, Work, and Ministry in Biblical Perspective* (Grand Rapids, Michigan: Eerdmans, 1999), 164.

¹³⁶ Stevens, *Other Six Days*, 188.

¹³⁷ Stevens, *Other Six Days*, 189.

done, revealing outcomes—the very thing God’s people can do in corporations and homes.”¹³⁸ Klaus Bockmuehl argues that “the prophet is like a chisel in God’s hands, used to shape the people according to the will of God.”¹³⁹ To be able to guide an organization toward God’s direction, the manager and leader as a prophet must listen to God. Frank N. D. Buchman says that “when man listens, God speaks, when man obeys, God acts.”¹⁴⁰ Bockmuehl suggests that the manager and leader seek God’s guidance every morning as he echoed Luther’s “‘It is good to let prayer be the first thing in a day’, clarifying the heart and mind before the day’s work begins.”¹⁴¹

The priest deals with “bridge building, mediating, expressing meaning, evoking faith, blessing, and bringing grace.”¹⁴² The king deals with “ruling, organizing, planning, providing, nurturing, integrating, settling arguments, solving problems, coordinating, expediting and consummating.”¹⁴³ Schumacher also claims that “Scripture teaches us that Christ displayed the kingly, the pastoral, the priestly and the prophetic functions.”¹⁴⁴ But his notion of kingly, priestly, and prophetic functions is different; he also has the fourth, pastoral. For Schumacher, these functions refer to: “high-level coordination (kingly), people development (pastoral), process champion (priestly) and management of change (prophetic).”¹⁴⁵ Regardless of the use of the terms and how these experts explain them, all of these are important and necessary functions for good managers and leaders.

¹³⁸ Stevens, *Other Six Days*, 189.

¹³⁹ Klaus Bockmuehl, *Listening to the God who Speaks* (Colorado Springs, CO: Helmers & Howard, 1990), 23.

¹⁴⁰ Frank N. D. Buchman, *Remaking the World* (London: Blandford, 1947), 43, in Klaus Bockmuehl, *Listening to the God who Speaks* (Colorado Springs, CO: Helmers & Howard, 1990), 8.

¹⁴¹ Bockmuehl, *Listening to the God*, 42.

¹⁴² Stevens, *Other Six Days*, 189.

¹⁴³ Stevens, *Other Six Days*, 189.

¹⁴⁴ Christian Schumacher, *God in Work* (Oxford: Lion, 1998), 128.

¹⁴⁵ Schumacher, *God*, 128.

2.3.3 Systematic Manager/Leader

Managers and leaders deal with tasks as well as people, though people are primary, but tasks should not be marginalized and ignored as many Christians do. Our God is the God of system and order, Gen. 1 tells of the creation account that exemplifies the importance of system and order. In Gen. 18, Jethro teaches his son-in-law, Moses, how to use a systematic approach in the delegation of authority, by appointing “officials over thousands, hundreds, fifties and tens” (Gen. 18:21-22, ESV) to serve people as judges at all times. As mentioned earlier, Schumacher discovers that God as the Trinity in work can be manifested by God the Father in the noun ‘the work’, God the Son in the verb ‘to work’, and God the Holy Spirit in the present participle ‘working’. These three functions of the Trinity are the idea of works that we need, namely plan, do, and evaluate. A manager or leader must be able to understand and employ, plan, do, and evaluate at all types of work in an organization. This requires that the work should be systematic, or in other words, should be in good order. Again, as mentioned above, Drucker argues that “management deals with action and application which makes it a technology.”¹⁴⁶ It enables us to integrate the different knowledge and skills of many people to perform integrated tasks for common objectives. The very reason that Drucker calls for knowledge and skills is that they are the core competency that enables managers and leaders to be systematic so that all the works of an organization or a church can be effectively coordinated in an orderly manner, which we can see in the creation account in the Scripture. Schumacher makes a great attempt to

¹⁴⁶ Peter F. Drucker, *The Essential Drucker: The Best of Sixty Years of Drucker's Essential Writings on Management* (New York: HarperCollins, 2001), 12.

capture “the magnificent and transcendent reality of the Holy Trinity” ¹⁴⁷ and uses a systematic approach to translate it into the seven work-structuring principles. They are:

1. To reflect God the Father as ‘ultimate origin’ of human work—work must be organized so that each workgroup and their leader can plan and organize as much of their own work as possible.
2. To allow the work of the Son to be manifested as the measure of ‘whole’ work—work is organized around the basic transformations in the process to form ‘whole’ tasks.
3. To facilitate the work of the Holy Spirit as the power which directs, guides and communicates—each workgroup has the opportunity to fully evaluate its performance against agreed standards of excellence.
4. To encourage workgroup to participate—personal and structural conditions that encourage team working and participation in the wider organization should be established.
5. To build up the notion of workgroup as a body—jobs should be designed so that each workgroup member can personally plan, do and evaluate at least one transformation in the process.
6. To establish the corresponding need of leadership in a workgroup as exists in the Church—each workgroup should include a designated leader.
7. To ensure that the workgroup size is within the range in which group members can communicate fully to one another—the basic organizational unit should be the primary workgroup.¹⁴⁸

Management and leadership also encompass scientific methods as part of their discipline, which has passed through many years of development in the past. It is not the intention of this paper to delve into these detailed topics, but it is necessary to mention some of the management methods that have been employed by many business and non-profit institutions, which should be equally applicable to the churches. There are human behavior analysis tools such as personality profiling methods, job rating and classification, decision-making models, marketing research, operation research, simulation research, cost-volume-profit analysis, investment analysis, and modeling, financial modeling, and

¹⁴⁷ Schumacher, *God in Work*, 147.

¹⁴⁸ Schumacher, *God*, 146-47.

other quantitative and qualitative systems analysis, etc. All these are learned knowledge and skills that reflect the great creative power of God.

2.3.4 Trust, Integrity and Ethics

According to Wright, based on Jude 1, effective leaders who show credibility and who are trustworthy will have deep in their souls these three things: identity, survival, and meaning.

Identity—our identity is not in our work or in our leadership, but it is found only in the understanding that we are loved by God.

Survival (security)—our life is not shaped by our positions or our accomplishments but by our relationship with God in Jesus Christ.

Meaning—we are called to live the resurrected life in such a way that it points people to God wherever we find ourselves, leadership for Christians is about God, not about us.¹⁴⁹

Kouzes and Posner suggest six disciplines that managers and leaders should work at continually to maintain their integrity and credibility. These are: “discover yourselves, appreciate your constituents, affirm shared values, develop capacity, serve a purpose, and sustain hope.”¹⁵⁰ Integrity, trust, and credibility are characteristics that are built through long-term imitation of the life and character of Jesus Christ. They are not learned knowledge; they are parts of transformed souls brought about through the experiences of the abundant love of God.

¹⁴⁹ Walter C. Wright, Jr., *Relational Leadership: A Biblical Model for Influence and Service* (Carlisle, U.K.: Paternoster Press, 2000), 6.

¹⁵⁰ James M. Kouzes and Barry Z. Posner, *Credibility* (San Francisco: Jossey-Bass, 1993), 59, in Wright, Jr., *Relational Leadership*, 114-15.

Aside from trust and integrity, ethics is another closely related quality that a manager and leader must have. David W. Gill suggests a Christian way of looking at ethics, that it is “about matters of right and wrong, good and bad.”¹⁵¹ This moral principle is rooted in the kind of blessing that King Solomon asked from God: “So give your servant a discerning heart to govern your people and to distinguish between right and wrong.” (1 Kings 3:9, ESV). This request pleased God so much that God gave Solomon three other extra blessings: riches, honor, and long life if he walked in God’s ways and obeyed his statutes and commands as David did (1 King 3:13-14, ESV). God appeared to Solomon again to remind him of the promises and the condition that he must “walk before [God] in integrity of heart and uprightness...” (1 Kings 9:4, ESV). Gill suggests that managers and leaders use eight simple criteria or questions as a guide to recognize and decide what is right or wrong:

1. Would Jesus do this? Would Jesus question it?
2. Does it violate clear biblical teaching about right and wrong?
3. Does it go against basic Christian teaching and tradition?
4. Does it violate your (or another’s) conscience?
5. Would you like this done to you or your loved ones (per the Golden Rule)?
6. Could someone be seriously harmed?
7. Would this practice continue if it were publicized? (Most unethical acts flourish in secrecy: “People [love] darkness rather than light because their deeds [are] evil,” Jn. 3:19, ESV)
8. Is it illegal? (Ethics is always more than mere compliance with laws, and laws themselves have on occasion been unethical, but breaking the law is often a tip-off that something is wrong.)¹⁵²

Many big corporations failed and were shut down because of a lack of integrity; some of these big names include Enron, WorldCom, Tyco, and Arthur Andersen, etc. Barbara Ley Toffler claims that “Arthur Andersen in the 1990s was in a leaderless dependency situation—its core values of integrity, stewardship, and public responsibility

¹⁵¹ David W. Gill, *It’s About Excellence: Building Ethically Healthy Organizations* (Provo, UT: Executive Excellence, 2008), 18.

¹⁵² David W. Gill, *Doing Right: Practicing Ethical Principles* (Downers Grove, Illinois: IntwVarsity, 2004), P. 28.

were replaced by greed; the goal of selling services was simply to make money, but not giving value to clients.”¹⁵³ The problems at Arthur Andersen, along with other big corporations whose failures happened not because their managers and leaders did not have the kind of qualities described by the experts as discussed in Section 2.2, but because they do not have trust, integrity, and ethics. Another classical example of the problem of the lack of integrity is the recent case of the Singapore City Harvest church’s pastor, Kang Hee, and other leaders that were convicted of financial fraud worth \$ 35 million as reported by BBC News in 2015.¹⁵⁴ The qualities of trust, integrity, and ethics are fully available to the souls of managers and leaders that are transformed by the Holy Spirit of the Triune God.

2.4 A Pastor’s Performance in Ministry

A pastor’s performance in ministry is seen as a result of the overall effectiveness of the church he/she is serving. It is generally understood that a pastor is like a top leader of a church who normally serves together with other church leaders under the agreed vision, mission, calling, plan, and policies that God has given to the congregation. Each church sets its constitution, rules, policies, system, and procedures (many individual churches are required to follow the constitution and policies according to their denominations). The performance of a pastor as manifested in the effectiveness of the church, to a considerable extent, is dependent on the way the pastor operates. Willimon observes that in

¹⁵³ Barbara Ley Toffler and Jennifer Reingold, *Final Accounting: Ambition, Greed, and the Fall of Arthur Andersen* (New York: Broadway, 2003), 127-58.

¹⁵⁴ BBC News, “Singapore City Harvest megachurch leaders guilty of fraud,” *BBC News*, (21 October 2015), accessed April 16, 2021, <https://www.bbc.com/news/world-asia-34589867>.

contemporary ministry, among other things, we have seen “the pastor as CEO.”¹⁵⁵ He insists that a positive aspect of the pastor being a manager is that the pastor should “empower and coordinate the ministry of the laity rather than taking over all ministry from the laity.”¹⁵⁶ During the past decades, there have been many studies that gave rise to principles and theories about church growth, which dealt with effectiveness and signs of the health of the church.

Fritz Schwarz was one of the experts in the field, he published a book in 1996, *Natural Church Development (NCD)*, which became widely accepted as a church growth movement.¹⁵⁷ Schwarz identifies eight quality characteristics of a growing church as consisting of the following: empowering leadership, gift-based ministry, passionate spirituality, effective structures, inspiring worship service, holistic small groups, need-oriented evangelism, and loving relationships.¹⁵⁸

Kennon L. Callahan, a famous pastor, author, and church consultant, came up with the twelve key characteristics that, based upon his research, are present in the most strong, healthy, and effective congregations. These twelve key characteristics are: one mission outreach, shepherding visitation, stirring & helpful worship, significant relational groupings, strong leadership team, solid decision process, one major program, open accessibility, high visibility, land & landscaping, adequate space and facilities, and generous giving.¹⁵⁹

¹⁵⁵ William H. Willimon, *Pastor: The Theology and Practice of Ordained Ministry* (Nashville, Abingdon, 2002). 55.

¹⁵⁶ Willimon, *Pastor*, 62.

¹⁵⁷ Fritz Schwarz, “About Natural Church Development (NCD),” *NCD-International* (January, 2021): 1-11, accessed April 21, 2021, http://www.ncd-international.org/public/natural_church_development.html.

¹⁵⁸ Schwarz, “About Natural Church Development (NCD),” 4.

¹⁵⁹ Kennon L. Callahan, *Twelve Keys to an Effective Church: Strong, Healthy Congregations Living in the Grace of God*, 2nd ed. (San Francisco, CA: Bossey-Bass, 2010), 13.

C. Peter Wagner contributes an idea about signs of healthy churches based upon decades of research and testing with many churches around the world. His seven signs of healthy churches consist of: a positive pastor, a well-mobilized laity, meeting members' needs, the proper balance of the dynamic relationship between celebration, congregation and cell, a common homogeneous denominator, effective evangelistic methods, and biblical priorities.¹⁶⁰

George Barna recommends nine habits of highly effective churches, which includes: rely upon strategic leadership, organized to facilitate highly effective ministry, emphasizing developing significant relationships within the congregation, congregants investing themselves in genuine worship, engaging in strategic evangelism, getting people involved in systematic theological growth, utilize holistic stewardship practices, serve the needy people in their community, and equip families to minister to themselves.¹⁶¹

Mark E. Dever, in his book 'Nine Marks of a Healthy Church', proposes nine factors that indicate a healthy church: expositional preaching, biblical theology, a biblical understanding of the Good News, a biblical understanding of conversion, a biblical understanding of evangelism, a biblical understanding of church membership, biblical church discipline, a concern for promoting Christian discipleship & growth, and biblical church leadership.¹⁶²

Robert Warren who was serving at Springboard under the Archbishops of Canterbury and York, Church of England, came up with the Healthy Churches' Handbook.

¹⁶⁰ C. Peter Wagner, *The Healthy Church* (Ventura, California: Gospel Light, 1996), 4-5, accessed April 21, 2021, <http://www.nicklica.com/images/the%20healthy%20church.pdf>.

¹⁶¹ George Barna, *The Habits of Highly Effective Churches* (Ventura, California: Regal, 1999).

¹⁶² Mark E. Dever, *Nine Marks of a Healthy Church*, 4th ed. (Washington, DC: IX Marks, 2005), 5.

The handbook suggests seven marks of a healthy church which are: energized by faith, outward-looking focus, seeks to find out what God wants, faces the cost of change and growth, operating as a community, making room for all, and does a few things & does them well.¹⁶³ These marks focus more on the values and qualities of a healthy or effective church rather than on quantitative measures.

Stephen A. Macchia, a Christian author, minister, and writer suggests ten characteristics of a healthy church in his book, 'Becoming a Healthy Church: 10 Characteristics'. They are God's empowering presence, God-exalting worship, spiritual disciplines, learning and growing in community, a commitment to loving & caring relationships, servant-leadership development, an outward focus, wise administration and accountability, networking with the body of Christ, and stewardship and generosity.¹⁶⁴

Based upon the above concepts and ideas about the performance or effectiveness of a church including the key factors recommended to contribute to church health and/or church growth and taking into consideration of the Thai context, I develop a set of criteria for use as key questions in the survey questionnaire for Thai pastors to self-evaluate the performance of the ministry of their churches. There are nine questions, or rather aspects, that I formulate by integrating all the suggested ideas coupled with practicality in mind to make them suitable for this study. There are dependent factors in the survey questionnaire

¹⁶³ Robert Warren, *The Healthy Churches' Handbook: A Process for Revitalizing Your Church* (London: Church House, 2004), 16-17, accessed May 1, 2021, https://books.google.ca/books?hl=en&lr=&id=aXTIAAAQBAJ&oi=fnd&pg=PR5&dq=the+healthy+churches+handbook+AND+robert+warren+AND+2004&ots=yBaTRF7Igj&sig=46lY5cBg88sXcjJdmVGkeo9Fh-s&redir_esc=y#v=onepage&q=the%20healthy%20churches%20handbook%20AND%20robert%20warren%20AND%202004&f=false.

¹⁶⁴ Stephen A. Macchia, *Becoming a Healthy Church: 10 Characteristics*, (Grand Rapids, Michigan: Baker, 1999), 23.

for my quantitative research whose processes will be discussed in detail in the next chapter.

The nine questions are presented as follows:

- Question 1: Your church has good board governance (or consistory) whose members are provided with clear direction and hold church leaders accountable for the oversight of the resources and implementation of the agreed vision and plan?
- Question 2: Your church observes a high discipline of spending funds according to the approved budget?
- Question 3: Your church has a well-structured process of monitoring goal completion and holds people accountable for the executing of tasks?
- Question 4: Your church's ministries and outreach programs are progressing in accordance with her growth potential without being hindered by her internal management and administration issues?
- Question 5: Your church has well-structured and systematic management training and development programs for all levels of leaders, staff, and volunteers?
- Question 6: Your church has a well-structured formal annual performance assessment of individual staff?
- Question 7: Your church has proper internal and accounting control to prevent fraudulence or corruption problem caused by internal people?
- Question 8: Your church/ministry can fulfill her core mission within the expected time frame and budget by responsible people?
- Question 9: Your church has been able to make full use of information technology, as well as social media in the ministry which results in an increased attendance and/or more people know the church better and/or heard the Good News?

A comparative analysis of the compatibility of factors of church health and/or church growth concepts and my nine-point questions is illustrated in Figure 2.3.

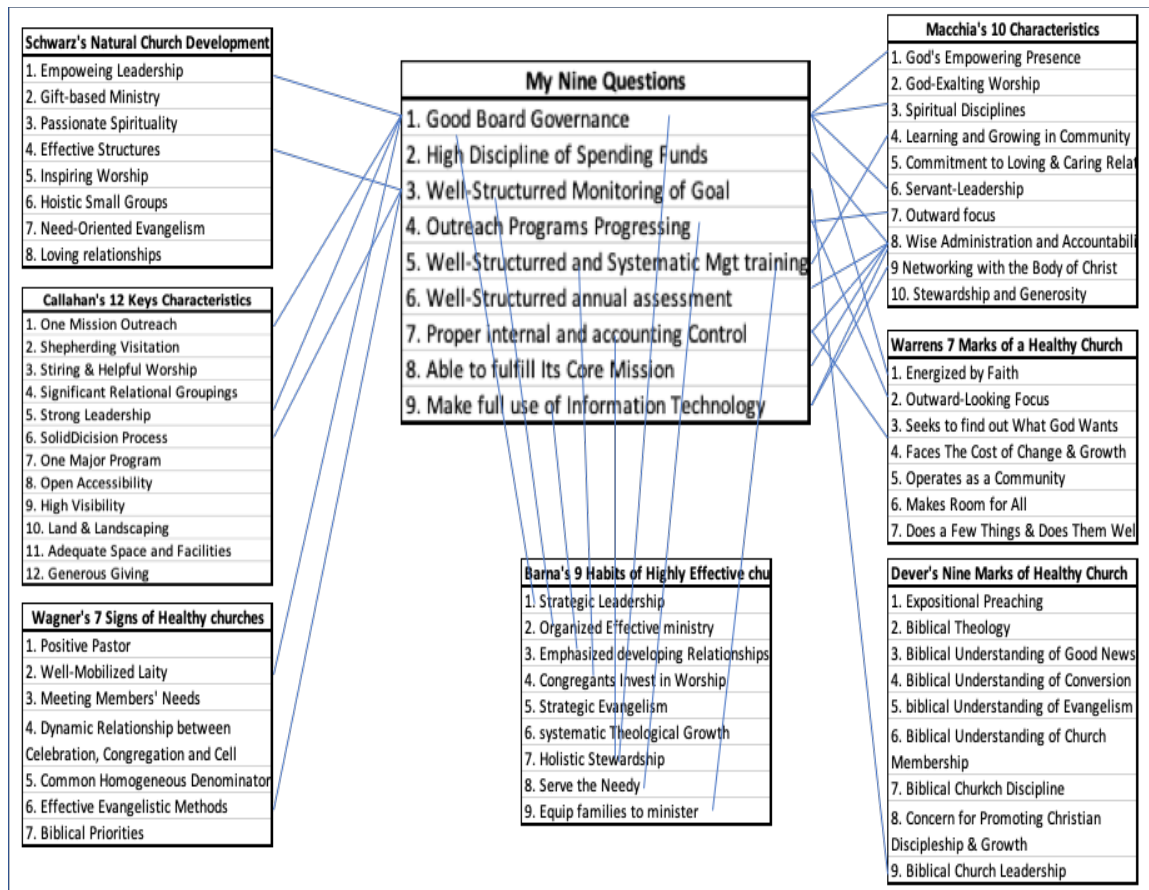


Figure 2. 3 Comparative Analysis of Compatibility of Factors of Church's Health/Growth/Effectiveness and My Nine-Points Questions

2.5 Performance of Ministry of Thai Pastors as Reflected Through Nine-Points Questions

The Scripture does not directly tell us how a church should be run or operated; however, it talks about the characters of the persons who should be able to satisfactorily look after God's church in 1 Timothy 3:1-13 and Titus 1:6-9. Drucker refers to "doing the right things" as effective.¹⁶⁵ In other words, this effectiveness refers to a good performance. According to Cambridge Dictionary, 'performance is defined as "how well a person,

¹⁶⁵ P. F. Drucker, "Managing for business effectiveness," *Harvard Business Review* Vol. 41 (1963): 53-60.

machine, etc. does a piece of work or an activity”¹⁶⁶ While the Merriam-Webster Dictionary defines it as “the execution of an action, and something accomplished.”¹⁶⁷ Performance of the ministry of a pastor should mean how well the pastor executes in running or operating or serving the church to fulfill her expected vision and mission. Measurement of performance or effectiveness can be done by looking at the overall outcomes or results of the ministry of the church during any specified period of time. In this paper, I intent to focus on the way a Thai pastor should run the church to meet the expected objectives, vision, and mission. To be able to perform well is amount to, more or less, working toward that goal. The performance is described in terms of expected results in various key areas as the board of governance or the elders and deacons together with pastors see how the Holy Spirit leads the church.

When we think about the performance of a church, to follow the biblical way of selecting people to be the elder and deacon, now in imitating the same way looking at a church, as mentioned above, this study looks at nine characteristics or aspects of a church that is considered well-performed. Keeping in mind that we are looking at the performance of a church according to the objectives and/or goals set by the church’s board of governance. We will now look more closely at each of the nine questions or aspects of the church.

Question 1: Your church has good board governance (or consistory) whose members are provided clear direction and hold church leaders accountable for the oversight of the resources and implementation of the agreed vision and plan.

¹⁶⁶ Cambridge Dictionary, accessed 14 Dec, 2020, <https://dictionary.cambridge.org/dictionary/english/performance>

¹⁶⁷ Merriam-Webster Dictionary, accessed 14 Dec. 2020. <https://www.merriam-webster.com/dictionary/performance>

The very second function of a manager according to Henri Fayol is ‘organizing.’¹⁶⁸ Putting the right person on the right job in this instance is referred to the tasks of formulating the right organizational structure at the highest level of a church. One very critical performance of a pastor is to influence the church to set up a god-loving and spiritually mature group of members to volunteer to serve at the board committee of the church that is, in other words, board governance. These leaders are elected elders and/or deacons of the congregation. This question is asking the respondents (of the survey as is discussed in Chapter 3) to answer if he/she agrees that the church he/she is serving has ‘good’ board governance and that they are provided with clear direction and hold church leaders accountable for the overall running of the church’s resources according to the agreed plan. They understand where the church direction is heading for as well as being able to communicate the direction and plan of the church to the congregation. A strong agreement response indicates that the church can perform well by having a good board committee and able to lead with the clear direction of the agreed plan, which is the first function of a manager according to Mayol.¹⁶⁹ Thus a strong agreement to this first survey question is an indication of a success factor of a good performance of the church. Nehemiah demonstrates an example of a comprehensive plan before launching the project of rebuilding the wall of Jerusalem. The most important aspect of his plan, in my opinion, is the fact that he enquires about the situation, after the careful planning, then he brings up his plan before the LORD for approval and makes it happened as in Neh. 1:4 “As soon as I heard these words I sat down and wept and mourned for days, and I continued fasting and praying before the God of heaven” (ESV). With a group of like-minded people leading the

¹⁶⁸ Corum, *Principles of Management*, chap. 4, Kindle.

¹⁶⁹ Corum, *Principles of Management*, chap. 4.

function of planning, guiding the church's direction, and above all, interceding all the plans before the LORD, we need to do our parts, then waiting on our LORD to make the plan happened according to His will. This is what the author of Proverb suggested in Prov.16:9 "The heart of man plans his way, but the LORD establishes his steps" (ESV). In addition, Allen P. Ross makes a good comment about this passage that "the Lord sovereignly determines the outworking of our plans. The Bible, in general, teaches that only those plans that are approved by him will succeed."¹⁷⁰ In addition, Dr. Fritz Deininger confirms that "strategic planning... is absolutely essential for every theological institution and Christian ministry. To operate without a strategic plan is like running a race without a track on which to run – to be without direction, to have no finish line or way of making progress."¹⁷¹

Question 2: Your church observes a high discipline of spending funds according to the approved budget.

A good financial discipline and practice require a church to have a well-established budgetary system, ideally, it should encompass budget plan, budget approval process, budget announcement, budget allocation, budget use, budget control, budget reporting, and follow-up. With such a system and procedures in place, the church's spending should be compliant according to the approved fund. With a strong agreement response to this question, is the indication of a church with good financial performance. Peter Drucker once proclaimed that "management is doing the things right—improving operational

¹⁷⁰ Allen P. Ross, *Proverbs*, in Tremper Longman III and David E. Garland, *The Expositor's Bible Commentary Revised Edition: Proverbs-Isaiah, vol. 6, ed.* (Grand Rapids: Zondervan, 2008), 147. Accordance.

¹⁷¹ Fritz Deininger and Orbelina Eguizabal, *Leadership in Theological Education Volume 1: Foundations for Academic Leadership* (Cumbria, UK: Langham Partnership, 2017), 151. Kindle.

performance,”¹⁷² which means the work process must be right to get a good result. Deming, the quality guru also reaffirms the same idea as he helped the Japanese industry to excel in the post-WWII era. He claims that “in a well-organized system all the components work together to support each other. In a system that is well led and managed, everybody wins. This is what I taught Japanese top management and engineers beginning in 1950.”¹⁷³ Aguayo, as Deming’s student, also claims that “by pooling their knowledge of a process, they are better able to tackle problems of quality.”¹⁷⁴ Many modern Japanese industries deemphasize the importance of the inspection and quality control of the end products because they believe in Deming’s philosophy, which Aguayo claims that “the process should always be monitored. Control charts provide information at all stages of the process from beginning to end.”¹⁷⁵

Question 3: Your church has a well-structured process of monitoring goal completion and holds people accountable for the executing of tasks.

This question deals with the control function of the ministry. Robbins advocates that controlling is the fourth (4th) function of a manager, it includes “monitoring performance, comparing it with goals, and correcting any significant deviations.”¹⁷⁶ Coupled with the control process, accountability or responsibility must also be established and identified with the person being assigned to do the tasks. A strong response of

¹⁷² James Grady, *A Simple Statement: A Guide to Nonprofit Arts Management and Leadership*, (2006), in “Management is Doing Things right, Leadership is Doing the Right Things,” *Sources of Insight: Better Insights, Better Results*, accessed Dec. 15, 2020, <https://sourcesofinsight.com/management-is-doing-things-right-leadership-is-doing-the-right-things/>.

¹⁷³ Rafael Aguayo, *Dr. Deming: The American who Taught the Japanese About Quality* (Millennia Management Associates, 1990), sec. Forward. Kindle.

¹⁷⁴ Aguayo, *Dr. Deming*, 91.

¹⁷⁵ Aguayo, *Dr. Deming*, 147.

¹⁷⁶ Robbins, Coulter, and DeCenzo, *Fundamentals of Management*, 9.

agreement to this question is a sign of an effective or well-performed church as all the tasks are being properly controlled against the agreed plan and the staff are held accountable for undertaking the tasks.

Question 4: Your church's ministries and outreach programs are progressing in accordance with her growth potential without being hindered by her internal management and administration issues.

In Rom. 10:14 “How then will they call on him in whom they have not believed? And how are they to believe in him of whom they have never heard? And how are they to hear without someone preaching” (ESV)? In this biblical passage, “Paul uses a series of questions to set forth the series of conditions that must be met if people are ‘to call on the name of the Lord’: messengers must be sent, the message must be preached, people must hear the message and hearing must be met by faith. Paul then quotes Is. 52:7—*How beautiful are the feet of those who bring good news* —to emphasize the importance of the sending of the preachers and also to move into an explicit focus on the gospel.”¹⁷⁷ In a church and all types of ministries, God always calls for his people to co-work with him. The growth potential of a church, likewise, will be fulfilled if the whole congregation diligently works together with unity and with loving-kindness to one another. However, internal conflicts and disunity within the church can also hinder the progress of the ministry. Like some of the problems that happened within the church in Rome, that Paul has to write a letter to admonish their members. Similarly, the church in Corinth, that Paul wrote a strong warning in the 2 Corinthians letter, to warn some members to repent from

¹⁷⁷ Douglas J. Moo, “Romans,” D. A Carson et al., *New Bible Commentary: 21st Century Edition* (Downers Grove: InterVarsity, 1994), 1145-1146. Accordance.

their sinfulness. The positive response in agreement with this question indicates the good performance of the church as being blessed by God according to her potential.

Question 5: Your church has well-structured and systematic management training and development programs for all levels of leaders, staff, and volunteers.

Copeland advocates in his book, ‘Church Program Management: Effective Church Management’ that “many congregation members are either not familiar with the existing management philosophy or do not care. They know the organization and some job titles, but know little of the details. Therefore, the congregation should have the opportunity to learn, and many will attend meetings focused on training personnel to understand: The Church’s management concept, Job descriptions, and Opportunities to serve.”¹⁷⁸ A significant indication of a well-performed church is her well-structured and systematic management training and development program as Copeland mentioned. Lotich reiterates the importance of training, she claims that “a major part of God’s plan involves establishing churches that will train His people to do the ministry’s work.”¹⁷⁹ She further reiterates on the issue related to the area of church security that “a well-trained team will know what to do and what NOT to do when confronted with someone who has the intent to harm.”¹⁸⁰ In addition, she reaffirms that “developing employees is one of the most rewarding aspects of managing people, and it is a big responsibility the manager should not take lightly.”¹⁸¹ Another example about training in the area of visitation, Anderson further claims that “the

¹⁷⁸ Henry (Hank) Loyd Copeland, *Church Program Management: Effective Church Management* (Bloomington, IN: AuthorHouse, 2016), Chap. 6. Kindle.

¹⁷⁹ Patricia Lotich, *Smart Church Management: A Quality Approach to Church Administration* (2020), 7. Kindle.

¹⁸⁰ Lotich, *Smart Church*, 301.

¹⁸¹ Lotich, *Smart Church Management*, 73.

challenge of the pastor or other staff members is to give the people he selects the training they need and then to assign them to specific kinds of ministries, such as to shut-ins, retirees, single-family households, or various other persons in need. The larger the number of people recruited and trained for the task, the less time-consuming and burdensome the task will be to the people who perform it and the more people will be visited regularly.”¹⁸² Based upon his pastoral experiences, Anderson reiterates that his “doing the job does not mean [he] has to perform the task forever, however. The essence of the pastoral ministry is the equipping ministry.”¹⁸³ A church should have a formal and good plan for training and development of their staff at all levels. A strong agreement response to this question indicates effectiveness and a church well-performed and well-managed.

Question 6: Your church has a well-structured formal annual performance assessment of individual staff.

Performance assessment (evaluation) is an important monitoring and follow-up activity that should be conducted regularly (mostly semi-annually or annually) to ensure the effectiveness of the tasks undertaken by staff. Anderson suggests that a new pastor should be reviewed after a year of working for a church, “an initial period of ministry will be allowed his congregation to determine whether or not they feel he is suitable for the ministry on a long-term basis. Having viewed his performance for at least a year, they will probably be able to decide fairly objectively if they should ordain him at once, ask him to wait a while longer, or suggest to him that he is not suited for the ministry and should

¹⁸² Robert C. Anderson, *The Effective Pastor: A Practical Guide to the Ministry* (Chicago: Moody, 1985), Chap. 10. Kindle.

¹⁸³ Anderson, *The Effective Pastor*, chap. 12.

explore some other vocation.”¹⁸⁴ A good performance assessment can serve as an effective tool to ensure the quality of the work in an organization. Corum claims that “organizations have a variety of tools that can be used to check on progress toward a goal. Employee performance appraisals can tell a manager how productive individual employee have been. Even preparing for an employee performance appraisal can be a controlling exercise.”¹⁸⁵ A church with a well-structured formal annual performance assessment is considered a well-performed church.

Question 7: Your church has proper internal and accounting control to prevent fraudulence or corruption problems caused by internal people.

Ingram explains that “internal controls are policies and procedures put in place to ensure the continued reliability of accounting systems. Accuracy and reliability are paramount in the accounting world. Without accurate accounting records, managers cannot make fully informed financial decisions, and financial reports can contain errors. Internal control procedures in accounting can be broken into seven categories, each designed to prevent fraud and identify errors before they become problems.”¹⁸⁶ A church, like any other organization, should have a good accounting system and proper internal control procedures. Many churches are operating without a good system are subject to fraudulence and/or corruption as staff involved are tempted to fall into the greedy trap. Good internal and accounting control are signs of a church well-performed.

¹⁸⁴ Anderson, *The Effective Pastor*, chap. 4.

¹⁸⁵ Corum, *Principles of Management*, chap. 8.

¹⁸⁶ David Ingram, “What Are the Seven Internal Control Procedures in Accounting?” *Chron*, accessed December 21, 2020, <https://smallbusiness.chron.com/seven-internal-control-procedures-accounting-76070.html>.

Question 8: Your church/ministry can fulfill its core mission within the expected time frame and budget by responsible people.

As mentioned earlier about the necessity of establishing a good plan and goal by the church pastor/leaders and having a follow-up as well as monitoring and control procedures throughout the year to ensure the proper and successful execution of the plan. Key ingredients of a good plan must include timing and budgets, as confirmed by Stephen, “Plans are documents that outline how goals are going to be met. They usually include resource allocations, budgets, schedules, and other necessary actions to accomplish the goals.”¹⁸⁷ The ministry of a church which can fulfill her plan and goals should be an effective church. Corum emphasizes job accountability that “It is part of the manager’s job to ensure that all workers are focused on the goals of the firm, and working toward that end.”¹⁸⁸ Stephen suggests an approach called “Management by Objective (MBO), a process of setting mutually agreed-upon goals and using those goals to evaluate employee performance. If a manager were to use this approach, he or she would sit down with each member of his or her team and sets goals and periodically reviews whether progress was being made toward achieving those goals.”¹⁸⁹

Question 9: Your church has been able to make full use of information technology, as well as social media in the ministry which results in increased attendance, and/or more people know the church better, and/or more people heard the Good News?

¹⁸⁷ Robbins, Coulter, and DeCenzo, *Fundamentals of Management*, 143.

¹⁸⁸ Corum, *Principles of Management*, chap. 4.

¹⁸⁹ Robbins, Coulter, and DeCenzo, *Fundamentals of Management*, 145.

As recently reported by a media management platform ‘Hootsuite’ and ‘We are Social,’ see Thailand tops global digital rankings as quoted the following statistics as of 2019: there are 49 million mobile social media users in Thailand, or 71% out of 69.24 million population; and 51 million active internet social media users, or 74% of the population; there are 57 million internet users or 82% of the population, and there are 92.33 mobile subscriptions or 133% of the population.¹⁹⁰ Anderson claims that “digital technology has reshaped daily life in the past 25 years. Millions of people work, shop, book vacations, play games, and listen to music online. Most communicate via cell phone rather than landlines, and nearly half of the world’s population uses social media. Digital managers must embrace the opportunities this presents for marketing to an ever-increasing global audience.”¹⁹¹ For the same reasons, Thai pastors must see digital technology as essential in the running of the churches. They should fully embrace the change for the church to become effective. Anderson also argues for the case of a business company that “managers working in this field need to understand the potential of digital technology to make use of it across all areas of a company. This might include using social media to market goods or attract customers, for example, or analyzing data to find ways of increasing profitability.”¹⁹² Likewise, a church that can utilize digital technology will likely be able to increase the chance to perform well according to her ministry plan especially will thrive in the long run and be able to maintain and attract new generations.

¹⁹⁰ Bangkok Post, “Thailand Global Digital Rankings,” *Hootsuite, We are Social (February 10, 2019)*, accessed December 23, 2020, <https://www.bangkokpost.com/business/1631402/thailand-tops-global-digital-rankings>.

¹⁹¹ Philippa Anderson, *How Management Works: The Concepts Visually Explained* (New York: DK, 2020), 55.

¹⁹² Anderson, *How Management Works*, 55.

2.6 Management Knowledge and Skills

In their book, ‘Developing Management Skills’, James Carlopio and Graham Andrewartha quoted the study of Kim S. Cameron and David A. Whetten published in 1984, it was found that based on the analysis of 402 highly effective managers, the ten most frequently cited management skills are:

1. Verbal communication (including listening)
2. Managing time and stress
3. Managing individual decisions
4. Recognizing, defining, and solving problems
5. Motivating and influencing others
6. Delegating
7. Setting goals and articulating a vision
8. Self-awareness
9. Team building
10. Managing conflict¹⁹³

Carlopio and Andrewartha further observe that “management [knowledge and] skills can be learned, practiced and enhanced.”¹⁹⁴ These characteristics and skills become daily behaviors of the managers. “Skills are not personality attributes or stylistic tendencies. They consist of an identifiable set of actions that are performed by individuals and lead to certain outcomes. An implication, therefore, is that individuals can learn to perform these actions and improve their current level of performance.”¹⁹⁵ In addition, Carlopio and Andrewartha quote samples of studies conducted from many respondents of various levels from CEOs to first-line supervisors and from both private and public sectors. The studies identified critical management skills as illustrated in Table 2.1.

¹⁹³James Carlopio and Graham Andrewartha, *Developing Management Skills: A Comprehensive Guide for Leaders*, 5th Edition, (Frenchs Forest, NSW: Pearson Australia, 2012). 13-14.

¹⁹⁴ Carlopio and Andrewartha, *Developing Management Skills*, 15.

¹⁹⁵ Carlopio and Andrewartha, *Developing Management Skills*, 15.

Table 2. 1 Critical Management Skills

STUDY/RESPONDENTS/FOCUS	RESULTS	
Prentice (1984)	Listening	Interpersonal relations
• 230 executives in manufacturing, retail and service firms	Communication	Formal presentations
• Critical skills for managing organisations?	Leadership	Stress management
	Problem solving	Adaptability to change
	Time management	
Margerison and Kakabadse (1984)	Communication	Strategic planning
• 721 chief executive officers in US corporations	Managing people	Decision making
• Most important things you have learned in order to be a chief executive?	Delegation	Self-discipline
	Patience	Analytical abilities
	Respect	Hard work
	Control	Flexibility
	Understanding people	Financial management
	Evaluating personnel	Time management
	Tolerance	Knowledge of the business
	Team Spirit	Clear thinking
Margerison and Kakabadse (1984)	Human relations	Decision making
• 721 chief executive officers in US corporations	Communication	Financial management
• Key management skills to develop in others to help them become senior executives?	Planning and goal setting	Entrepreneurial skills
	People management and leadership	Delegating
	Teamwork	Board experience
Cameron and Whetten (1984)	Managing conflict	Goal setting
• 50 consultants, professors, management development experts and public administrators	Motivating others	Problem solving
• Critical management skills needed by state government managers?	Managing stress and time	Job design
	Decision making	Gaining and using power
	Delegation	Career planning
Luthans, Resenkrantz and Hennessey (1985)	Managing conflict	Decision making
• 52 managers in three organisations	Building power and influence	Communicating with insiders
• Participants' observation of skills demonstrated by most effective versus least effective managers	Communicating with outsiders	Developing employees
		Processing paperwork
		Planning and goal setting
Benson (1983)	Listening	Interpersonal skills
• A survey of 25 studies in business journals	Written communication	Informational interviewing
• A summary of the skills needed by students entering the professions	Oral communication	Group problem solving
	Motivating/persuading	
Curtis, Winsor and Stephens (1989)	(1)	(2)
• 428 members of the American Society of Personnel Administrators	Verbal communication	Interpersonal skills
• (1) Skills needed to obtain employment?	Listening	Verbal communication
• (2) Skills important for successful job performance?	Enthusiasm	Written communication
• (3) Skills needed to move up in the organisation?	Written communication	Persistence/determination
	Technical competence	Technical competence
	Appearance	
	(3)	
	Ability to work well with others/one-on/one	Ability to present a good image for the firm
	Ability to gather information and make a decision	Ability to use computers
	Ability to work well in groups	Knowledge of management theory
	Ability to listen and give counsel	Knowledge of finance
	Ability to give effective feedback	Knowledge of marketing
	Ability to write effective reports	Knowledge of accounting
	Knowledge of the job	Ability to use business machines

Source: Carlopio and Andrewartha, *Developing*, 13-14.

Another management expert, R. Alec Mackenzie, proposed the Management Process Model, which consists of the integrated ideas of “basic elements with which a

manager deals: ideas, things, and people.”¹⁹⁶ These three elements are related to the management roles of conceptual thinking, administration, and leadership. On these foundations, three things that happen all the time at all levels of management are problem analysis, decision making, and communication. These activities are expressed in the form of management functions which comprise planning, organizing, staffing, directing, and controlling. These five classical management functions are adopted from many theorists as discussed earlier in Section 2.2.2 of this chapter. Beyond these details, Mackenzie identifies more detailed management activities or skills that are required to perform in any type of organization. The Management Process Model in a 3-D graphical presentation is presented in Figures 2.4.¹⁹⁷

¹⁹⁶ R. Alec Mackenzie, “The Management Process in 3-D,” *Harvard Business Review* (November 1969): 1-6.

¹⁹⁷ Mackenzie, “Management Process,” 2.

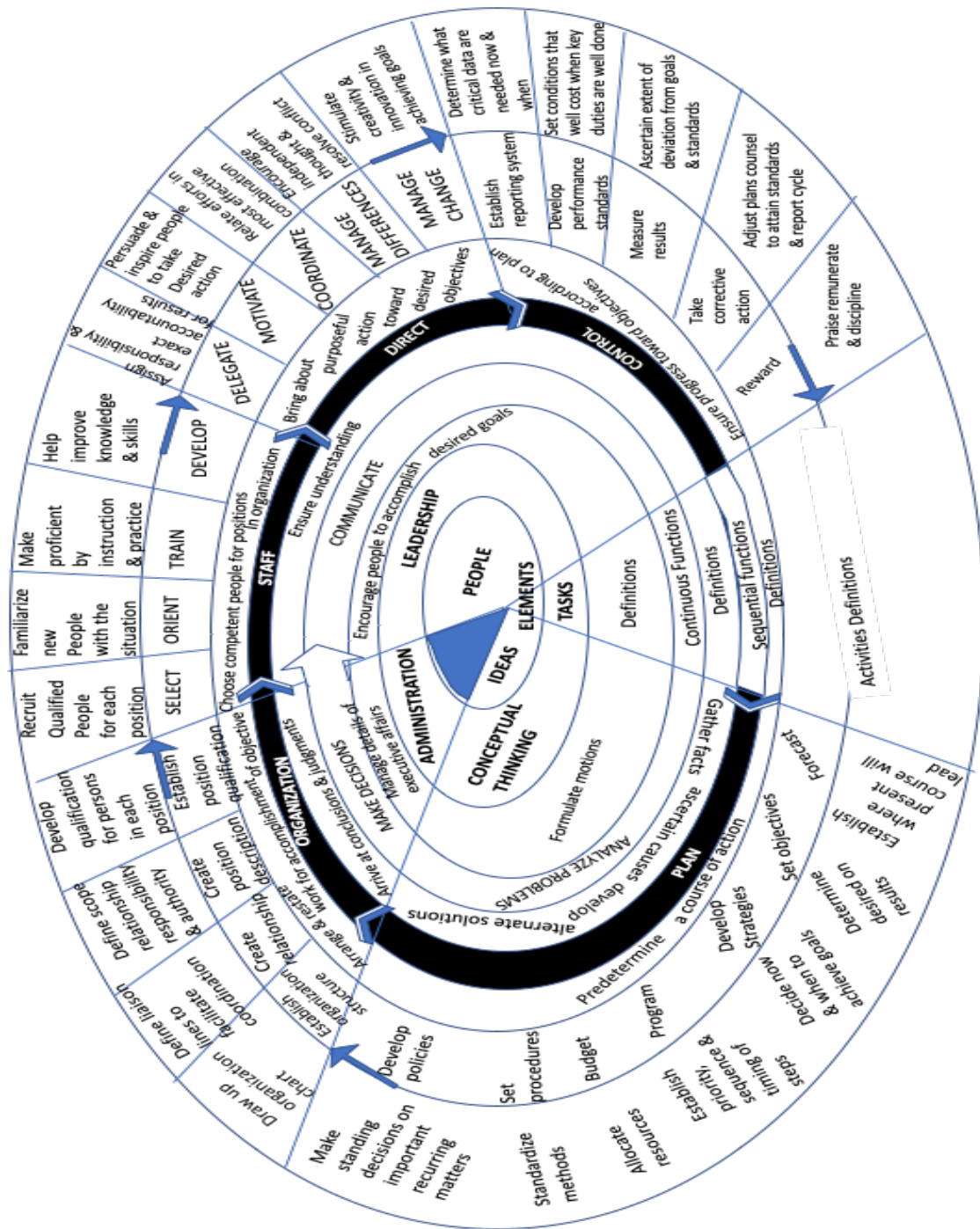


Figure 2. 4 The Management Process Model

Source: R. Alec Mackenzie, "The Management Process in 3-D," *Harvard Business Review* (November 1969), 2.

Kim S. Cameron and Robert E. Quinn are also experts and theorists in the field of management competencies. They conducted extensive studies in this field and together developed Management Skills Assessment Instrument (MSAI) suggested in the book published in 2011. The MSAI's purpose of the assessment is to help managers "identify key areas of managerial competency."¹⁹⁸ These skills competencies represent the behaviors of managers in their day-to-day performance of the management tasks. MSAI model was developed and perfected based on the concept of the Competing Values Framework (CVF), which was the result of years-long researches and studies of many theorists, particularly central pioneers are Robert E. Quinn and John Rohbraugh who derived the framework from the empirical "multivariate techniques...through a two-stage study."¹⁹⁹ MSAI has become a popular framework for many organizations both business and non-business to use as a tool to evaluate effective competencies and behaviors of managers. The framework is presented in Figure 2.5.²⁰⁰

¹⁹⁸ Kim S. Cameron and Robert E. Quinn, "Management Skills Assessment Instrument (MSAI)," *Self-Rating Form*, (March 2011): 1-6, accessed May 7th, 2021. <http://cf2015.bhcarroll.edu/files/session-1-congregational-development/quinn-and-cameron-management-skills-assessment-instrument.pdf>.

¹⁹⁹ Robert E. Quinn and John Rohbraugh, "A Spatial Model of Effectiveness Criteria: Towards a Competing Values Approach to Organizational Analysis," *Management Science*, (Vol. 29, No. 3, March 1983): 1-16.

²⁰⁰ Cameron and Quinn, "MSAI," 1.

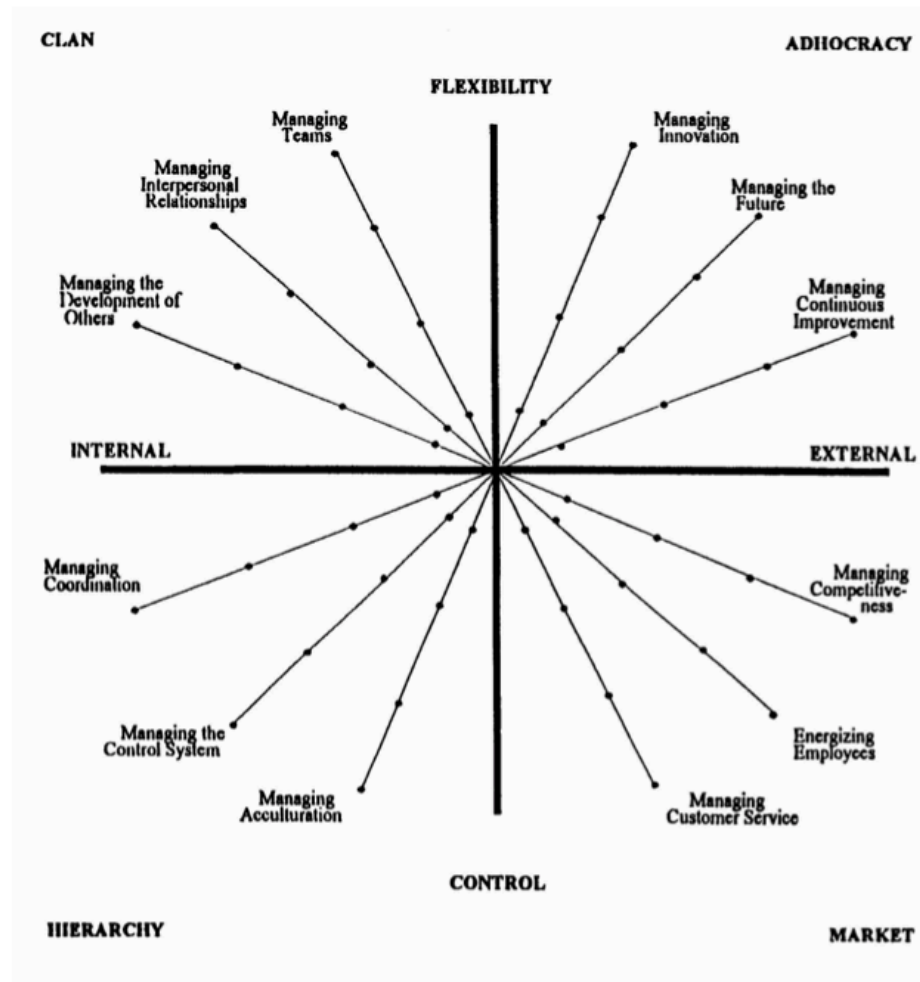


Figure 2. 5 Critical Value Framework
Source: Cameron and Quinn, “MSAI,” 1.

The MSAI tool is meant to facilitate self-assessment by individual managers of any organization with the results after being collected and analyzed, which are supposed to indicate the overall effectiveness of that organization and the reasons behind them. Detailed items of the managerial competencies are supposed to tell their level of management knowledge and skills. The MSAI form with 60 competency questions is shown in Table 2.2.²⁰¹

²⁰¹ Cameron and Quinn, “MSAI,” 2-5.

Table 2. 2 MSAI Self-Rating Form

Management Skills Assessment Instrument (MSAI)

SELF-RATING FORM

Describe your behavior as a manager. Respond to the items as you actually behave most of the time, not as you would like to behave. If you are unsure of an answer, make your best guess. Use the following scale in your ratings:

- 5 - Strongly Agree
- 4 - Moderately Agree
- 3 - Slightly Agree **and/or** Slightly Disagree
- 2 - Moderately Disagree
- 1 - Strongly Disagree

	Strongly Agree	Moderately Agree	Slightly Agree/Disagree	Moderately Disagree	Strongly Disagree
1. I communicate in a supportive way when people in my unit share their problems with me.	5	4	3	2	1
2. I encourage others in my unit to generate new ideas and methods.	5	4	3	2	1
3. I motivate and energize others to do a better job.	5	4	3	2	1
4. I keep close track of how my unit is performing.	5	4	3	2	1
5. I regularly coach subordinates to improve their management skills so they can achieve higher levels of performance.	5	4	3	2	1
6. I insist on intense hard work and high productivity from my subordinates.	5	4	3	2	1
7. I establish ambitious goals that challenge subordinates to achieve performance levels above the standard.	5	4	3	2	1
8. I generate, or help others obtain, the resources necessary to implement their innovative ideas.	5	4	3	2	1
9. When someone comes up with a new idea, I help sponsor them to follow through on it.	5	4	3	2	1
10. I make certain that all employees are clear about our policies, values, and objectives.	5	4	3	2	1

	Strongly Agree	Moderately Agree	Slightly Agree/Disagree	Moderately Disagree	Strongly Disagree
11. I make certain that others have a clear picture of how their job fits with others in the organization.	5	4	3	2	1
12. I build cohesive, committed teams of people.	5	4	3	2	1
13. I give my subordinates regular feedback about how I think they're doing.	5	4	3	2	1
14. I articulate a clear vision of what can be accomplished in the future.	5	4	3	2	1
15. I foster a sense of competitiveness that helps members of my work group perform at higher levels than members of other units.	5	4	3	2	1
16. I assure that regular reports and assessments occur in my unit.	5	4	3	2	1
17. I interpret and simplify complex information so that it makes sense to others and can be shared throughout the organization.	5	4	3	2	1
18. I facilitate effective information sharing and problem solving in my group.	5	4	3	2	1
19. I foster rational, systematic decision analysis in my unit (e.g., logically analyzing component parts of problems) to reduce the complexity of important issues.	5	4	3	2	1
20. I make sure that others in my unit are provided with opportunities for personal growth and development.	5	4	3	2	1
21. I create an environment where involvement and participation in decisions are encouraged and rewarded.	5	4	3	2	1
22. In groups I lead, I make sure that sufficient attention is given to both task accomplishment and to interpersonal relationships.	5	4	3	2	1
23. When giving negative feedback to others, I foster their self-improvement rather than defensiveness or anger.	5	4	3	2	1
24. I give others assignments and responsibilities that provide opportunities for their personal growth and development.	5	4	3	2	1
25. I actively help prepare others to move up in the organization.	5	4	3	2	1
26. I regularly come up with new, creative ideas regarding processes, products or procedures for my organization.	5	4	3	2	1
27. I constantly restate and reinforce my vision of the future to members of my unit.	5	4	3	2	1

		Strongly Agree	Moderately Agree	Slightly Agree/Disagree	Moderately Disagree	Strongly Disagree
28.	I help others visualize a new kind of future that includes possibilities as well as probabilities.	5	4	3	2	1
29.	I am always working to improve the processes we use to achieve our desired output.	5	4	3	2	1
30.	I push my unit to achieve world-class competitive performance in service and/or products.	5	4	3	2	1
31.	By empowering others in my unit, I foster a motivational climate that energizes everyone involved.	5	4	3	2	1
32.	I have consistent and frequent personal contact with my internal and my external customers.	5	4	3	2	1
33.	I make sure that we assess how well we are meeting our customers' expectations.	5	4	3	2	1
34.	I provide experiences for employees that help them become socialized and integrated into the culture of our organization.	5	4	3	2	1
35.	I increase the competitiveness of my unit by encouraging others to provide services and/or products that surprise and delight customers by exceeding their expectations.	5	4	3	2	1
36.	I have established a control system that assures consistency in quality, service, cost and productivity in my unit.	5	4	3	2	1
37.	I coordinate regularly with managers in other units in my organization.	5	4	3	2	1
38.	I routinely share information across functional boundaries in my organization to facilitate coordination.	5	4	3	2	1
39.	I use a measurement system that consistently monitors both work processes and outcomes.	5	4	3	2	1
40.	I clarify for members of my unit exactly what is expected of them.	5	4	3	2	1
41.	I assure that everything we do is focused on better serving our customers.	5	4	3	2	1
42.	I facilitate a climate of aggressiveness and intensity in my unit.	5	4	3	2	1
43.	I constantly monitor the strengths and weaknesses of our best competition and provide my unit with information on how we measure up.	5	4	3	2	1

		Strongly Agree	Moderately Agree	Slightly Agree/Disagree	Moderately Disagree	Strongly Disagree
44.	I facilitate a climate of continuous improvement in my unit.	5	4	3	2	1
45.	I have developed a clear strategy for helping my unit successfully accomplish my vision of the future.	5	4	3	2	1
46.	I capture the imagination and emotional commitment of others when I talk about my vision of the future.	5	4	3	2	1
47.	I facilitate a work environment where peers as well as subordinates learn from and help develop one another.	5	4	3	2	1
48.	I listen openly and attentively to others who give me their ideas, even when I disagree.	5	4	3	2	1
49.	When leading a group, I ensure collaboration and positive conflict resolution among group members.	5	4	3	2	1
50.	I foster trust and openness by showing understanding for the point of view of individuals who come to me with problems or concerns.	5	4	3	2	1
51.	I create an environment where experimentation and creativity are rewarded and recognized.	5	4	3	2	1
52.	I encourage everyone in my unit to constantly improve and update everything they do.	5	4	3	2	1
53.	I encourage all employees to make small improvements continuously in the way they do their jobs.	5	4	3	2	1
54.	I make sure that my unit continually gathers information on our customers' needs and preferences.	5	4	3	2	1
55.	I involve customers in my unit's planning and evaluations.	5	4	3	2	1
56.	I establish ceremonies and rewards in my unit that reinforce the values and culture of our organization.	5	4	3	2	1
57.	I maintain a formal system for gathering and responding to information that originates in other units outside my own.	5	4	3	2	1
58.	I initiate cross-functional teams or task forces that focus on important organizational issues.	5	4	3	2	1
59.	I help my employees strive for improvement in all aspects of their lives, not just in job related activities.	5	4	3	2	1
60.	I create a climate where individuals in my unit want to achieve higher levels of performance than the competition.	5	4	3	2	1

Source: Cameron and Quinn, "MSAI," 2-5.

Within the MSAI Self-Rating Form, each of the questions is randomly placed under twelve categories of management competencies (or skills) as shown in the MSAI Scoring Key in Table 2.3.²⁰²

²⁰² Cameron and Quinn, "MSAI," 6.

Table 2. 3 MSAI Scoring Key

MSAI SCORING KEY

SCALE	ITEMS
Hierarchy	
Managing Acculturation	10,11,34,40,56
Managing the Control System	4,16,19,36,39
Managing Coordination	17,37,38,57,58
Market	
Managing Competitiveness	15,30,35,43,60
Energizing Employees	3,6,7,31,42
Managing Customer Service	32,33,41,54,55
Clan	
Managing Teams	12,18,21,22,49
Managing Interpersonal Relationships	1,13,23,48,50
Managing the Development of Others	5,20,24,25,47
Adhocracy	
Managing Innovation	2,8,9,26,51
Managing the Future	14,27,28,45,46
Managing Continuous Improvement	29,44,52,53,59

Source: Cameron and Quinn, "MSAI," 2-5.

From all the management skills/competencies discussed above, I adopt some of the great ideas and concepts that are considered appropriate and suitable for Thai culture and context. Therefore, with modification and simplification, I develop a self-evaluated questionnaire consisting of 35 key questions (or aspects), which are aimed to measure whether the respondents have demonstrated knowledge and skills in management in their daily work in the ministry of the churches. The questionnaire is clustered into five (5)

categories corresponding to five areas of management: organization & staffing, plan & vision, systems & processes, control & follow-up, and motivation, training & development. A strong agreement response to each of these questions indicates a strong level of exposure to management knowledge and skills. My 35 survey questions on management knowledge & skills are as follows:

Organization & Staffing

1. Do you consistently distribute/delegate tasks and responsibilities among your staff and volunteers?
2. Do you always (constantly) ensure that each of the job positions/functions of the church's organizational structure has a well-defined and updated job description?
3. Do you delegate responsibilities to your staff, allowing them to plan their work, make the decision, sometimes allow them to make mistakes and make the correction, then help them learn from mistakes?
4. Upon joining the church/ministry, is each paid staff given a written Job Description and given an orientation based on this Job Description?

This part of questions 1 to 4 deals with fundamental functions of management as proclaimed by many management authors mentioned earlier, namely Henri Fayol, Linda Patten, Stephen P. Robbins, Lallan Prasad and S S Gulshan, and Macarena Lopez-Fernandez. George R. Terry asserts that “management is a distinct process consisting of planning, organizing, actuating and controlling performed to determine and accomplish the

objectives by the use of people and resources.”²⁰³ A pastor who knows how to manage should be able to define tasks to be delegated to his/her staff to perform. Jobs assigned should be constantly reviewed and adjusted dynamically according to the changing situations. Delegation of authority should go along with the responsibility to perform the tasks. One of Schumacher’s suggested Trinitarian models in practice is that “work must be organized so that each workgroup and their leader can plan and organize as much of their own work as possible.”²⁰⁴ Furthermore, for effectiveness and clarity, tasks assigned should be fully documented and trained before the staff is to commence their work. Strong agreements with these questions indicate the good knowledge and skills of the respondents.

Plan & Vision

5. Do you clearly and regularly communicate the church's directions, vision/mission, plan, and programs to all staff/volunteers?
6. Does your church/ministry have a well-defined succession plan for key staff?
7. Does your church/ministry has developed a SMART Goal²⁰⁵ for the next 3-5 years?
8. Do you play a key role in defining a strategic plan, which visualizes future initiatives for planting churches, sending out missionaries, growing spirituality of members, major repair or building projects, financial plans, etc.?
9. Have you created a communication plan for the church which is based on her vision and mission?

²⁰³ George R. Terry, *Principle of Management* (Homewood, Illinois: Richard D. Irwin, 1968).

²⁰⁴ Schumacher, *God in Work*, 146.

²⁰⁵ SMART is the acronym to help remember them. SMART refers to the five characteristics or criteria that goals should meet. S means ‘specific’; M means ‘measurable’; A means ‘attainable’; R means ‘relevant’; and T means ‘time-bound.’

The survey questionnaire in this part focuses on the planning function of a pastor. They delicately elaborate different nuances of plan and vision, which is fundamental to a successful ministry of the church. A pastor with management knowledge and skills should know how to plan and set the direction for the work of his/her staff. A succession plan should be developed to ensure continued long-term operation of the church regardless of changes and turn-over in the staff as there are other people ready to take up the tasks left out by certain staff. Plan and vision must also be properly communicated so that everyone in the team knows exactly where the church is heading to. Similarly, according to the article “History of Management,” the author asserts that Henri Fayol “He most heavily emphasized planning and organizing because he viewed these elements as essential to the other functions.”²⁰⁶ Meanwhile, Frederick W. Taylor’s scientific management philosophy “sought to increase productivity and make the work easier by scientifically studying work methods and establishing standards.”²⁰⁷ His idea agrees with Fayol on the primary importance of the planning function of a manager, he is convinced that “The managers planned the work; the employees performed it. The result was closer cooperation between managers and employees. The scientific study of work also emphasized specialization and division of labor. Thus, the need for an organizational framework became more and more apparent. Once standards were set, managers began to monitor actual performance and compare it with the standards. Thus, began the managerial function of control.”²⁰⁸ Strong agreement response to these questions indicates strong awareness of management knowledge and skills of respondents.

²⁰⁶ A Brief History of Management, *Principles of Management*, 35.

²⁰⁷ A Brief History of Management, *Principles of Management*, 34.

²⁰⁸ A Brief History of Management, *Principles of Management*, 32.

Although SMART goal is a popular and famous concept of goal setting, Cappelli suggests a different set of criteria, which he claims that effective goals must be:

- Aligned with organizational strategy and beneficial to the company. They focus your people's time, energy, and resources on the work that matters most.
- Specific and measurable. Spelling out the details of what your employee plans to achieve ensures that both of you will know when they have reached their goal.
- Framed in time, with clear deadlines. Including a target date for reaching a goal increases the likelihood that your employee will meet it.
- Achievable but challenging. Stretch goals that require individuals to reach can be energizing.
- Future focused. They should be geared toward improving current performance and spurring future growth.
- Tailored to the individual. When people are involved in setting objectives, they feel a valuable sense of ownership—and they'll naturally be more committed to things they own.
- Documented but not forgotten. Most organizations require that each employee's targets be written down, but too often, once they're filed away, they can fall off the radar till the next goal-setting meeting. Keeping these objectives front of mind and regularly assessing progress will prevent them from getting buried in day-to-day work.²⁰⁹

Systems & Processes

10. Do you always (constantly) set the proper priority of the tasks/activities to be undertaken?
11. Do you fully understand the concept of bottleneck, which is related to setting priorities for the tasks/activities?
12. When you assign work to your staff/volunteers, do you always explain the big picture first then follow by explaining the details?
13. Have you always been ensuring that the church's/ministry's annual financial statements are subject to outside professional financial audits?
14. Do you play a key role in ensuring that the church's/ministry's operation is run by good management systems & procedures rather than by intuitive dominating leader/s?

²⁰⁹ Peter Cappelli, "Guide to Performance Management: Communicate frequently, Diagnose problems, Motivate employees," *Harvard Business Review* (Boston, Massachusetts: Harvard Business School, 2017): 14-15.

15. Do you always ensure that all the major activities/events of the church/ministry are properly documented for future learning and references?
16. Do you and your staff make use of the Gantt Chart to document action plans with a timeline to guide, supervise, and follow-up day-to-day work?
17. Aside from common sense, have you been using some management tools to help in your problem solving and decision processes, such as, check sheets, some statistical techniques, etc.?
18. Do you have a well-thought succession plan for both full-time staff and volunteer positions?
19. Do you have a written emergency management plan for the church that answers the questions of who, what, where, when, and how?

There are ten questions in this part of the survey questionnaire, they deal with aspects of systems and processes of the ministry works of a church. Questions 10 and 11 help to find out whether the respondents have set priority in the tasks to be performed as different tasks have a different timeframe to be completed—some need to be done so that other subsequent tasks can be started. The bottleneck can prevent many tasks from being delayed if not arranged in their proper sequence. Anderson sees bottleneck as “the point at which the throughput, or flow of work, is restricted. Problems here reduce the efficiency of the whole process, but fixing these problems will solve the issue.”²¹⁰ He further quotes Eliyahu Goldratt’s²¹¹ comment that “Goldratt saw constraints (also known as bottlenecks) as the keys to productivity. By identifying and managing a constraint, a manager can

²¹⁰ Anderson, *How Management Works*, 88-89.

²¹¹ Eliyahu Goldratt first introduced the ‘theory of constraints’ in his book, ‘The Goal’ in 1984.

significantly improve output.”²¹² In the case of a church, a bottleneck or constraint can be anything, for example, a task, a process, a budget, or even an idea or a person, which causes the work to be delayed or obstructed the progress of another work. To fix a bottleneck is to deal with it or to attend to it so that it is done with and no longer obstructs the other tasks. The church leader should know how to set the work systems so that all the tasks can be performed in a proper sequence and smoothly without or with minimal constraints.

Question 12 talks about the way a pastor assigns the work to his/her staff. A good manager should know that to make people understand the task, one should explain the overall big picture first before drilling down to the details---so that the person receiving the assignment will not lose sight of the overall objective. Artem Albul suggests in his article that “explain why this task is important. Describe what will happen to the results of an employee’s work at the next stage and who and how will be affected. Explain to your subordinate why you entrust this task specifically to her/him.”²¹³ As for Succession planning, it is “a process for identifying and developing internal people with the potential to fill key leadership positions in the company. Succession planning increases the availability of experienced and capable employees that are prepared to assume these roles as they become available.”²¹⁴ It also provides the organization the readiness for “inevitable transitions in leadership and puts structures in place to develop skills and competencies in leaders.”²¹⁵ Other valuable things to management functions include soft tools and concepts such as financial reports, decision systems, planning tools, and procedures, etc.

²¹² Anderson, *How Management Works*, 88-89.

²¹³ Artem Albul, “People Management Basics: How to Assign Tasks to Your Subordinates,” *The Medium Journal*, (2019), accessed December 30, 2020, <https://medium.com/@artem.albul/people-management-basics-how-to-assign-tasks-to-your-subordinates-17269e81579f>.

²¹⁴ Lotich, *Smart Church Management*, 241.

²¹⁵ Lotich, *Smart Church Management*, 242.

Control & Follow-up

20. Do you regularly review ministry works and provide constructive feedback/support to the staff and volunteers who directly report to you?
21. Do you hold yourself and your staff/volunteers accountable for their job duties or assigned responsibilities?
22. Have you established a structured performance management process?
23. Have you set the expected result and timing of the task?
24. Have you communicated expected results clearly when assigning a task to the team?
25. Do you regularly follow up on tasks assigned to the team to ensure achievement?
26. Do you respond to a work issue through the lenses of a boss and respond to a pastoral issue through the lenses of a pastor?
27. Have you established some KPI (Key Performance Indicator) as a measurement of performance based on agreed goal, e.g., weekly average attendance, weekly average Sunday School attendance, the number of member homes visited, average attendance of weekly prayer meetings, etc.?
28. Do you give your staff the flexibility needed to manage work, personal, and family life (Lotich, 208)?
29. Do you have a written job description for each of the volunteer positions?
30. Have you done church members' feedback survey and staff feedback survey every year?

Question 22 deals with a performance management process, which is another management tool that facilitates the regular assessment of the work based on the agreed plan and goal. Cappelli suggests that “an effective performance management process—one that takes into account how organizations are changing---can still keep employees focused on meaningful goals and offers managers a clear framework for appraising the quality of their people’s work.”²¹⁶ A set of performance criteria is established, based on a person’s roles and responsibilities, as well as the current goals and priorities of the organization. The focus tends to be on quantifiable targets and measurable indicators. For example, Koys recommends that “the ultimate performance criteria for lay ministers’ jobs is helping parishioners know, love, and serve God in this world to be happy with God in the next. Since those ultimate results do not lend themselves to an earthly performance management system, we may be able to use results such as the number of parishioners served, the knowledge gained in religious education programs, or staying within the budget. Many lay ministers’ jobs do not have results that can be validly measured, so the next most useful performance criteria are behaviors needed to produce results ... The least useful performance criteria are related to personality characteristics because they are very hard to validly measure.”²¹⁷

Motivation, Training & Development

31. Do you play a key role in creating an environment where new initiatives and suggestions or inputs are always welcomed and encouraged?

²¹⁶ Peter Cappelli, “Guide to Performance Management,” 6.

²¹⁷ Daniel J. Koys "Human Resource Guidelines for Developing a Performance Management System" *Best Practices in Catholic Church Ministry Performance Management* (2010), accessed May 8th, 2021. http://works.bepress.com/daniel_koys/47/

32. Are your staff and volunteers properly trained/equipped to carry out the assigned ministries?
33. Do you and your staff maintain a healthy and good work-life balance?
34. Under an emergency, do your church members know whom they can contact for help?
35. Have you set up and trained various teams capable of independently and successfully carrying out church ministries, events, and activities?

Foster argues that good managers and leaders continually motivate, train and develop their subordinates, “leaders relentlessly upgrade their team, using every encounter as an opportunity to evaluate, coach and build self-confidence. To the effective manager, every day is about growing people. One of the basic tasks of a manager is to ensure a good working environment in the workplace both physically and mentally. Keeping individual workers and the entire body of the team motivated with the desire to cooperate and excel in their work is essential for any type of organization. Moreover, the best leaders care passionately about their people.”²¹⁸ Drucker attributes the success of Marks & Spencer, years ago, as he argues that “it early copied and adapted the Sears program for recruiting, training, and developing managers.”²¹⁹ Motivation, training, and development are like critical aspects of management that every organization needs to invest gives a high priority for the long-term success. Lotich reiterates that “developing employees is one of the most rewarding aspects of managing people, and it is a big responsibility the manager should

²¹⁸ Foster, *Leadership*, 27.

²¹⁹ Drucker, *Management*, 105.

not take lightly.”²²⁰ Strong responses to these questions indicate that the respondents have a good awareness of management knowledge and skills.

As mentioned, I use the above 35 questions as independent factors in the survey questionnaire to measure the awareness of the management knowledge and skills or competency of Thai pastors. The detailed processes and methods of quantitative research will be discussed in the next chapter.

2.7 Conclusion

In this Chapter 2—Theological Foundation and Review of the Literature, we have seen the interaction between the critical meaning of management from the Christian perspective and the secular perspective. The dialogue begins with the theological foundation---biblical views and understanding of management through the lens of both the Old Testament and the New Testament. Then follows by the review of the ideas about management and leadership from experts and theorists in the secular world. Based upon both views, I integrate their concepts and lead the discussion toward the implication and application of the concepts in the church context. This understanding helps me to see more clearly how a church should operate to perform well according to her callings, objectives, and purposes. Besides, it also talks about how a pastor should behave and do the daily work to create the desired impact. Finally, I formulate nine factors that should measure the effectiveness and/or performance of Thai churches---these factors will form dependent variables in the survey questionnaire for the quantitative study. In addition, I also come up with independent variables consisting of 35 questions, which will measure the knowledge

²²⁰ Lotich, *Smart Church Management*, 73.

and skills of Thai pastors—these will also be an essential part of the same survey questionnaire. Chapter 3 will discuss in detail the research methodology to answer the key questions of this study.

CHAPTER 3

METHODS AND PROCEDURES

3.1 Introduction

This chapter discusses the research design approach, the conceptual and theoretical framework of this study, and detailed research methodology. A more detailed explanation of the mixed methods research and steps of the study will be elaborated. I also discuss my going-in philosophies in undertaking the study.

3.2 Research Design

As stated earlier in chapter 1 that, for this research study, I am using the “mixed methods research”²²¹ as prescribed by Creswell. Specifically, the detailed design of the research within the mixed methods referred to as “explanatory sequential design”²²² is being employed. Creswell suggests that this approach should comprise of two phases; quantitative phase, and qualitative phase. The diagram showing the explanatory sequential design approach is illustrated in Figure 3.1. This approach consists of two phases as follows:

²²¹ John W. Creswell, *A Concise Introduction to Mixed Methods Research* (Thousand Oaks, California: SAGE, 2015), 14. Kindle.

²²² Creswell, *A Concise Introduction*, 6.

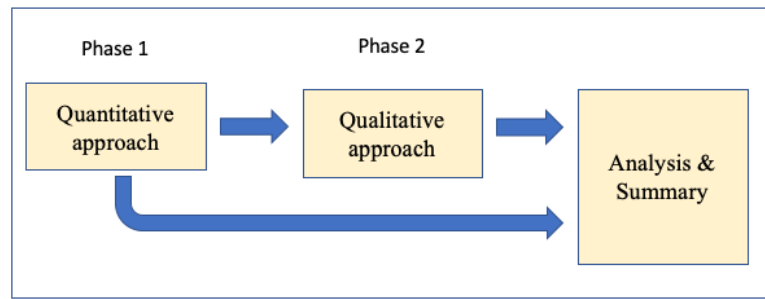


Figure 3. 1 Explanatory Sequential Design of Mixed Method Approach

In the first phase, I need a quantitative study to survey a sizable number of Thai pastors across Thailand through the use of a closed-ended questionnaire to study two main sets of variables. The first set is the dependent factors that represent the performance of the church. Another set of questions to uncover their work behaviors, which are independent variables. The latter should also be able to reveal their level of management knowledge and skills in their day-to-day work.

In the second phase, with the results of the first phase's survey, I select about ten pastors from the same pool of respondents to conduct interviews using open-ended questions to understand them better. This qualitative approach will help explain with more affirmative about the outcome of this group of the quantitative study of the first phase.

According to Creswell, sometimes the outcome of the quantitative results may be difficult to understand how the findings occurred that way, so the second stage, the qualitative step will help me further investigate and understand them better.²²³ Moreover, the combination of both quantitative and qualitative methods enables me to draw more data about the problem than just one method.²²⁴

²²³ Creswell, *A Concise Introduction*, 17.

²²⁴ Creswell, *A Concise Introduction*, 15.

3.3 Conceptual and Theoretical Framework of the Study

My research hypothesis believes that management knowledge and skills are independent factors, which cause a considerable impact on the performance of the ministry of Thai pastors. The latter are dependent factors. These performances are manifested in the quality or effectiveness or health of the churches they serve. The overall conceptual and theoretical framework of my study is illustrated in Figure 3.2

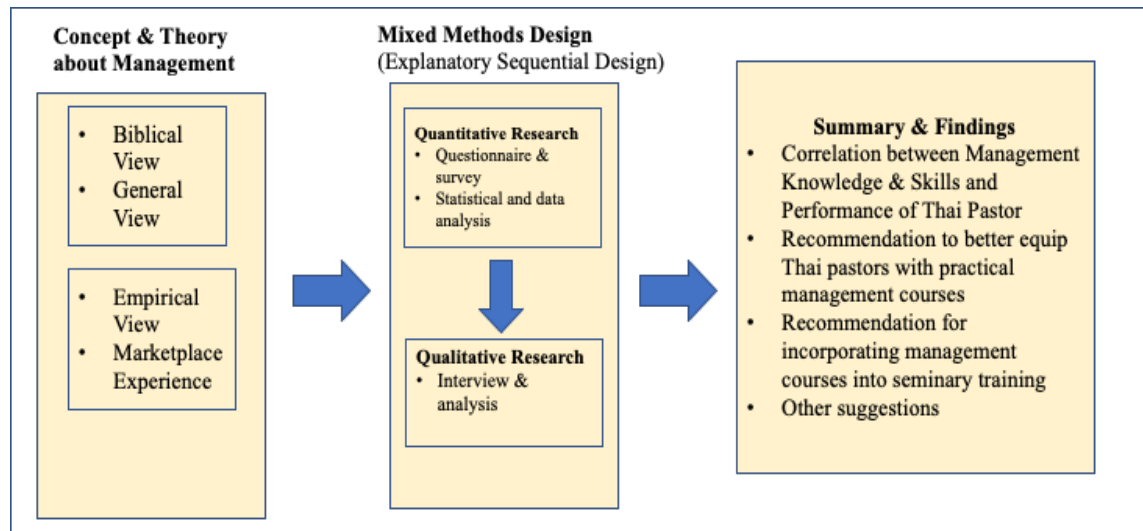


Figure 3. 2 Overall Conceptual and Theoretical Framework of my Research

Key concepts and theories of the study are derived from the study and analysis of both relevant literature and field surveys. In undertaking the research, I begin with the study of the biblical foundation of management, then followed by the study of the literature of both primary and secondary sources. The biblical source will provide a fundamental understanding of the meaning of management, in which case, the nature and character of the Triune God together with His works recorded throughout the Scripture have much to teach us about management (and leadership). Other non-biblical literature from both the

Christian and the secular sources are also consulted. They give us a practical understanding of management from a general view, empirical view, and the view from the marketplace. All these sources combined to provide a good and adequate understanding of management and leadership, which serve as the basis for the subsequent steps of the study. As mentioned, our study calls for Mixed Methods research and begins with a quantitative approach. A survey through the use of a questionnaire is performed to collect data from a pool of pastors nationwide in Thailand. They are asked, on the one hand, how they evaluate the performance of the ministry of their churches and on the other hand how they operate or behave in their work or how they run the churches on a day-to-day basis. In this regard, the survey questions are designed to capture the indications about the performance of the church and the day-to-day works which reflect the management knowledge and skills through their working behaviors and styles.

Data gathered from the questionnaire survey are collected and initial analysis is performed. I pick some responses that are not clear to perform further data gathering through a qualitative research technique. It is anticipated that the number of respondents for the qualitative research would be limited to about 10 - 12 cases. Thereafter, all the data gathered are thoroughly analyzed and summarized.

The results of both quantitative and qualitative research should provide proof of the relationship between the performance of Thai pastors and their management knowledge and skills in terms of the degree of correlation. In addition, these results also provide a deeper understanding of the context of the application of management for Thai pastors and churches. Eventually, lessons learned from the result of the survey and the study should lead to suggestions for the improvement of the performance of Thai pastors and the

development of course designs in theological institutions. Thereafter, the write-up can be undertaken to summarize all these learnings and lessons.

3.4 Participants

My research participants consist of Thai pastors of 376 churches, which is about 5.7% of the total population of 6,585 evangelical protestant churches²²⁵ of all denominations throughout Thailand.²²⁶ The number of participating churches by regions is presented below:

<u>Region</u>	<u>No. of Churches (percentage)</u>
Bangkok	119 (31.6%)
Northern Region	30 (8.0%)
North Eastern Region	13 (3.5%)
Central Region	120 (31.9%)
Eastern Region	27 (7.2%)
Southern Region	4 (1.1%)
Non-specified	63 (16.7%)
Total	376 (100%)

Pastors of the sampling churches are randomly selected from all regions, denominations, sizes, and both city and rural areas.

²²⁵ Based on the Thai Church Directory Website, accessed February 15, 2021. <https://thaichurches.org/directory/denomination/>

²²⁶ Based on the calculation of the formula provided by Qualtrics's website, the sample size derived from the calculation is 370 with a population size of 6585, confident level of 95%, and margin of error of 5%, accessed June 10, 2021. <https://www.qualtrics.com/experience-management/research/determine-sample-size/>. The actual number of pastors participating in the research is 376 pastors.

3.5 Research Questions

Three research questions were derived from the problem statement and purpose of this study.

Research Question 1

What is the relationship between Thai pastors' performance in the ministry and their management knowledge and skills?

The key objective of this research study is to find out whether the management knowledge and skills of Thai pastors have anything to do with their ministry performance. The answer to this question lays a foundation on which the development of pastoral training in the future should be based. If the study finds that there is a statistically close relationship between Thai pastors' performance in the ministry and their management knowledge and skills, then their training and development on the management topics will be meaningful. Alternatively, if the study turns out the result to be otherwise, then their training and development on management topics will not have much bearing on their performance. The evaluation of this question is performed in conjunction with the next two questions.

Research Question 2

How do Thai pastors perceive their ministerial performance?

This study tries to find out how each of the churches that participated in the research performs from the perception of their pastors. I developed a questionnaire for these pastors to self-evaluate by focusing on nine characteristics or aspects of a church that represent their performance led by themselves together with their church's board of governance (please refer to Section 2.5 of Chapter 2). The nine characteristics are expressed in the form

of questions/statements that are designed for the participating pastors to self-evaluate their churches' performance, these are:

- Question 1: Your church has good board governance (or consistory) whose members are provided with clear direction and hold church leaders accountable for the oversight of the resources and implementation of the agreed vision and plan?
- Question 2: Your church observes a high discipline of spending funds according to the approved budget?
- Question 3: Your church has a well-structured process of monitoring goal completion and holds people accountable for the executing of tasks?
- Question 4: Your church's ministries and outreach programs are progressing in accordance with her growth potential without being hindered by her internal management and administration issues?
- Question 5: Your church has well-structured and systematic management training and development programs for all levels of leaders, staff, and volunteers?
- Question 6: Your church has a well-structured formal annual performance assessment of individual staff?
- Question 7: Your church has proper internal and accounting control to prevent fraudulence or corruption problem caused by internal people?
- Question 8: Your church/ministry can fulfill its core mission within the expected time frame and budget by responsible people?
- Question 9: Your church has been able to make full use of information technology, as well as social media in the ministry which results in increased attendance and/or more people know the church better and/or heard the Good News?

The results of the survey are analyzed together with the Research Question 3 of the study. The questionnaire form is presented in Appendix A.

Research Question 3

How do Thai pastors perceive their management knowledge and skills?

The study utilizes the 35-key-questions (or aspects) that I developed to assess the perception and understanding of the participating pastors on management knowledge and skills, which are manifested in their daily management behaviors at work. These 35-key-questions are divided into five main areas (please see Section 2.6 of Chapter 2):

1. Organization and staffing
2. Plan and vision
3. Systems and processes
4. Control and follow-up
5. Motivation, training, and development

All three research questions will be evaluated and analyzed together to find out the results and the relationship between Thai pastors' performance and their management knowledge and skills. Detailed processes of the survey and analysis will be further discussed in the subsequent sections (please see questionnaire form in Appendix A).

3.6 Data Collection

3.6.1 Survey Questionnaire

To answer all the research questions in this study, for the quantitative research phase, a questionnaire is formulated, as discussed earlier, for use in conducting a survey, on the one hand, how Thai pastors evaluate the performance of the ministry of their churches, and on the other hand, how they operate or behave in their work or how they run the churches on a day-to-day basis. In this regard, the survey questions are designed to capture the indications of both the performance of the church and the day-to-day work behaviors which reflect the management knowledge and skills respectively.

The survey questionnaire sets out in three parts – Part A consists of questions for collecting data concerning the general background and demographic information of the respondents. Part B consists of nine questions asking about key performances of the

church. Part C is subdivided into five categories and includes altogether thirty-five (35) questions about the day-to-day behaviors of the respondents.

For each of the questions in Part B and Part C, a Likert Scale of five possible responses is provided from 1-Strongly Disagree (Strongly No), 2-Disagree (No), 3-Uncertain (Not sure), 4-Agree (Yes), and 5-Strongly Agree (Strongly Yes).

Part A of the questionnaire – This part of the questionnaire is designed to collect general and demographic information of Thai pastors. The information is useful in the analysis of the statistical data as they tell about the personal background information including ethnicity, education, years of experience, and training, etc.

Part B of the questionnaire – As mentioned, this part of the question is designed to collect information about the ministry performance of the church through nine questions related to the effectiveness of the operation in various areas of the church. Questions in this part constitute dependent factors or variables. The Likert Scale of five levels of response is designed to capture the response for each of the questions.

Part C of the questionnaire – As mentioned, this part of the question is designed to collect information about the daily behaviors of Thai pastors, which indicates the awareness of their management knowledge and skills. The Likert Scale of five levels of response is designed to capture the evaluation for each of the questions.

The development of the questionnaire was done in two stages. Firstly, I came up with the first draft of the questionnaire in the English version. It was field-tested with some selected senior Christians who were either missionaries or church leaders and familiar with Thai culture and/or survey method. The field test was done to ensure the suitability, clarity,

relevancy, and effectiveness of the questions before the actual launching of the survey. The summary profile of the people involved in the field test are as follows:

- Two Thai Christians, church leaders
- A retired Canadian missionary to Thailand
- A Canadian researcher
- A Canadian church leader

The comments and suggestions from the field test were gathered and used as a basis to amend the draft and finalize the questionnaire.

Secondly, then to make it suitable for use with Thai pastors, I translated the questionnaire into the Thai language and make it a bilingual form ready for use. The questionnaire was formatted electronically using the Google Form. The questionnaire form²²⁷ is illustrated in Appendix A.

3.6.2 Quantitative Survey

Through the help of my two research assistants, based upon the total number of evangelical protestant churches in Thailand of 6,585 churches, the electronic forms of the questionnaire were sent to randomly selected pastors of 740 churches in all regions throughout Thailand. A total of 376 responses or about 50.8% were collected, which makes the sampling size to be 5.7% of the survey population. Statistically, this is a good representation of the population of respondents. They represent evangelical protestant churches in Thailand which consist of the Church of Christ in Thailand (CCT), the

²²⁷ The Questionnaire Form is designed in the bilingual, English language, and Thai languages. Most Thai pastors do not have adequate English language proficiency; therefore, the Thai language is provided for their understanding, thus their responses should reflect their thoughts accurately.

Evangelical Fellowship of Thailand (EFT), and the Thailand Baptist Convention (TBC) as well as the independent churches. These are evangelical protestant bodies of churches that are recognized officially by the Department of Religious Affairs of the Ministry of Culture under the Thai Government.

3.6.3 Quantitative Data Analysis

The quantitative data gathered from the survey mentioned above are analyzed using the IBM SPSS Statistics Version 27 software tool.²²⁸ Relevant techniques employed are such as statistical mean, variance, standard deviation, cross-tabulation analysis, regressions, analysis of variance (ANOVA), and correlations. The analyses are aimed at finding out the significance of statistical relationships between independent factors derived from part C of the questionnaire and dependent factors derived from part B of the questionnaire.

3.6.4 Qualitative Data Gathering and Analysis

Based upon the Mixed Methods design, the qualitative study is conducted by a one-on-one interview with 10 pastors who are among the respondents of the quantitative study. These targeted respondents are selected to find out some additional information that will help clarify and improve understanding of the research findings. The analysis of data gathered under this phase is undertaken using the NVivo data analysis software tool.²²⁹ The

²²⁸ SPSS stands for Statistical Package for the Social Sciences, it is one of the best statistical software tools in the market, it was overtaken by IBM in 2009. The version used in this study is version 27.

²²⁹ NVivo is a data analysis software of QSR International (Americas) Inc., the version used in this study is version 12.

followings are some pre-determined questions that I use in the interview, they are as the followings:

1. In what ways does your awareness of management knowledge and skills help to improve your ministry work?
2. How and from where did you acquire management knowledge and skills?
3. In what ways does the awareness of management knowledge and skills of your church's lay leaders help to improve the ministry of the church?
4. How do you see the management training provided by seminary and Bible schools in Thailand? Etc.

3.6.5 Findings and Generalization

The overall analysis of quantitative data and qualitative data are summarized and findings are documented. I also develop some recommendations that help improve the management training in seminaries and Bible schools in Thailand. Management workshops or seminars will also be suggested to better equip Thai pastors and lay leaders.

3.7 Research Paradigm and Approach

My going-in approach to this study, to some extent, is influenced by certain philosophical constructs that I have been exposed to, based upon my previous educational background as well as working experiences of both in the marketplace and missional fields. As Creswell claims that researchers often “associate methods (of research) with the

philosophy”²³⁰ As much as I can be truthful about it, this study is undertaken with the following philosophical worldviews:

1. Epistemology – The Cambridge Dictionary defines epistemology as “the part of philosophy that is about the study of how we know things.”²³¹ I believe that the quantitative method helps uncover what is the knowing of management knowledge and how it impacts Thai pastors’ performance, and how to apply it. Furthermore, with the epistemological paradigm, I believe that all the factual data gathered from the survey, the numerical and graphical statistics derived from statistical tests, and “the research findings are likely to be considered objective and generalizable.”²³²
2. Objectivity – As statistical data is gathered from the quantitative survey of a large number of Thai pastors throughout Thailand, I believe that the study can find out objective evidence about the Thai pastors’ awareness of management knowledge. In addition, this research study assumes the objectivist paradigm that a church is a rational organization, in which rational findings can offer rational recommendations for improvement.²³³
3. Phenomenology and Ethnography – The Cambridge Dictionary defines phenomenology as “the study of phenomena (the things that exist and can be seen) and how we experience them;” while ethnography is defined as “a scientific description of the culture of a society by someone who has lived in

²³⁰ Creswell, *A Concise Introduction*, 16.

²³¹ Cambridge Dictionary, accessed September 18, 2021, <https://dictionary.cambridge.org/dictionary/english/epistemology>.

²³² Mark N.K. Saunders, Philip Lewis, and Adrian Thornhill, *Research Methods for Business Students*, 8th Edition (Harlow, United Kingdom: Pearson Education Limited, 2019), 127.

²³³ Saunders, *Research Methods*, 134.

it.” These are paradigms that give rise to my assumptions about whether the background of some respondents in the quantitative survey, in terms of their life experiences, ethnicity, and geographical location, has anything to do with the outcomes. It is a reason for the need to conduct qualitative research on selected respondents to further investigate the data in to better explain certain results of the quantitative study. Furthermore, respondents of the study include pastors of churches in big cities to the churches in rural areas as well as churches whose worshippers comprise Thai people of various ethnicities.

4. Pragmatism – Creswell asserts that pragmatism is “a philosophy of research focused on consequences of research, the problem, and what works in real-world practice.”²³⁴ In undertaking this research study, I am adopting a pragmatic approach, first, by using a Mixed Methods Design approach consisting of both quantitative and qualitative methods---as I believe the approach is workable and practical. Secondly, in the development of the questionnaire for quantitative research. The questions consist of three parts, part A consists of questions for acquiring demographical data of the respondents. Part B is meant for the respondents to evaluate their performance in the ministry work. Part C is for the respondents to identify their day-to-day work behaviors, which exhibit their application of management knowledge and skills. The design of part B and part C of the questionnaire reflects the practical environment of the situation of Thai churches. They are also rooted in the foundation of fundamental management processes prescribed by Stephen P.

²³⁴ Creswell, *A Concise Introduction*, 124.

Robbins as mentioned earlier--consists of processes of four elements: planning, organizing, leading, and controlling.²³⁵ Besides, factors attributable to the performance of the churches are derived with some adaptation from literature sources such as Schwarz's 'eight quality characteristics of healthy churches,'²³⁶ Peter Wagner's 'seven vital signs of a healthy church,'²³⁷ and NCLS (National Church Life Survey)'s 'proposed nine core qualities of healthy churches.'²³⁸ In addition, the 35-questions or factors attributable to the work behaviors of Thai Pastors, which represent their management knowledge and skills are derived with adaptation from sources such as Carlopio and Andrewartha,²³⁹ the Mackenzie's Management Process Model,²⁴⁰ and the Cameron and Quinn's MSAI (Management Skills Assessment Instrument).²⁴¹

3.8 Conclusion

As discussed earlier, this study adopts Creswell's suggested Explanatory Sequential Design within the Mixed Methods as I think it is the most suitable method for the topic and purposes of my research study. There are also some challenging parts of the study regarding the launching, collecting of the survey response, and the statistical analysis of the data gathered. As I am residing in Vancouver, Canada, but the target samples are Thai pastors

²³⁵ Robbins, Coulter, and DeCenzo, *Fundamentals of Management*, 7.

²³⁶ Christian A. Schwarz, *Color Your World with Natural Church Development Experiencing All That God Has Designed You to Be* (St. Charles, IL: Church Smart Resources, 2005), 48.

²³⁷ C. Peter Wagner, *Your Church Can Be Healthy* (Nashville TN: Abingdon, 1979), 21-24.

²³⁸ Peter Kaldor, Keith Castle, and Robert Dixon, *Connections for Life: Core Qualities to Foster in Your Church* (Adelaide, Australia: Open, 2002), 24-25.

²³⁹ Carlopio and Andrewartha, *Developing*, 15.

²⁴⁰ Mackenzie, "Management Process," 2.

²⁴¹ Cameron and Quinn, "MSAI," 1.

of churches throughout Thailand. This is the reason that I hire two research assistants to help me launch and collect the questionnaires through both emails and phone calls. I believe that the findings of the relationship between the performance of Thai pastors and their awareness of management knowledge and skills will be an important milestone, which serves as a basis for the improvement of church's leaders as well as for the edification of the churches and God's kingdom in Thailand.

CHAPTER 4

FINDINGS

4.1 Introduction

This study considers whether a relationship exists between the performance of Thai pastors and their management knowledge and skills. The study hypothesizes that the understanding and awareness of management knowledge and skills can greatly enhance their performance of the ministerial works or in other words, the lack of management knowledge and skills in ministry can negatively affect Thai pastors' ministry performance. In this chapter, I present the findings of a quantitative study using statistical analysis techniques and qualitative research using interview and data gathering techniques.

For the quantitative analysis, a MS Excel formatted spreadsheet which contains raw data collected from 376 respondents who responded to my survey questionnaire (as discussed in Chapter 2 and Chapter 3) was analyzed using IBM SPSS Statistics Version 27. These findings comprise data on demographic information of the samples, descriptive statistics such as frequency, means, standard deviation, etc. The inferential statistics and measurement tools are such as multiple regression, ANOVA (analysis of variances), and correlation analysis. In addition, I will also present qualitative research findings based upon the interviews with ten (10) respondents who had earlier responded to my quantitative survey. The datasets from the interviews are analyzed using the NVivo software tool.

4.2 Quantitative Findings

4.2.1 Profile of the Respondents

Part A, questions 1 – 7 of the survey questionnaires are for demographic and general profile information of the respondents. The findings of the result of each of the questions are numerically presented as follows:

Question #1 is about the educational background of all the respondents and is presented in Table 4.1.

Table 4. 1 Your Education Background

		4.1			
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Vocational and below	38	10.1	10.1	10.1
	Bachelor's degree	153	40.7	40.7	50.8
	Master's degree or higher	185	49.2	49.2	100.0
	Total	376	100.0	100.0	

From the sampling of 376 pastors, 38 of them, or 10.1% obtained vocational certificates or lower level in their education, 153 pastors or 40.7% graduated with bachelor's degree, and 185 pastors or 49.2 % graduated with a masters' degree or higher respectively.

Question item #2, I asked the respondents to choose one or, more options among four different fields of study, which are 1) Biblical/Theological Study, 2) Secular Business/Economics/Public Administration, 3) Science/Engineering/Architect, and 4) Political Science/Liberal Arts/Education. The first choice that a respondent selected represents the main field of the study, while the remaining options selected represent the other areas of study. To simplify the reading of the survey results, I lump together some of the outcomes,

based upon the first choice from the IBM SPSS output. The result is summarized in Table 4.2.

Table 4. 2 Field of Study

4.2

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Biblical/Theological Study	319	84.8	84.8	84.8
	Secular Business/Economics/Public Administration	20	5.3	5.3	90.2
	Secular Science/Engineering/Architect	11	2.9	2.9	93.1
	Secular Political Science/Liberal Arts/Education	26	6.9	6.9	100.0
	Total	376	100.0	100.0	

From Table 4.2, the findings show that the respondents who completed Biblical/Theological degrees consist of 319 pastors or 84.8% of the total; 20 pastors or 5.3% of the total completed their studies in Business/economics/public administration; 11 pastors or 2.9% of the total completed their studies in science/engineering/architect, and 26 pastors or 6.9% of the total completed their study in political science/liberal arts/education respectively.

Question #3 asks for the age range of the respondents and is summarized in Table 4.3.

Table 4. 3 Field of Study

4.3

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Below 35	28	7.4	7.4	7.4
	35 – 50	154	41.0	41.0	48.4
	51 – 60	133	35.4	35.4	83.8
	Above 60	61	16.2	16.2	100.0
	Total	376	100.0	100.0	

Out of 376 pastors, there are 28 pastors or 7.4% of the total who are younger than 35 years old, 154 pastors or 41% of the total are ranging from 35 to 50 years old, 133 pastors or 35.4% of the total are ranging from 51 to 60 years old, and 61 pastors or 16.2% of the total are 60 years old or older.

Question #4 surveys the number of years of service as pastors and the summary is presented in Table 4.4.

Table 4. 4 Years of Service as Pastor

4.4

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	5 years or below	48	12.8	12.8	12.8
	6–10 years	76	20.2	20.2	33.0
	11–20 years	100	26.6	26.6	59.6
	Above 20 years	152	40.4	40.4	100.0
	Total	376	100.0	100.0	

From Table 4.4, 48 pastors, or 12.8% of the total have been serving as pastors for 5 years or less, 76 Pastors, or 20.2% of the total have been serving as pastors for 6 to 10 years, 100 pastors have been serving as pastors for 11 to 20 years, and 152 pastors or 40.4% of the total has been serving as pastors for more than 20 years.

Question #5 inquiries about the type of seminar/workshop/training/conference that the pastors have attended. The information is summarized in Table 4.5.

Table 4. 5 Ever Attended Seminar/ Workshop/ Training/ Conference in the Following Areas

4.5

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Management	127	33.8	33.8	33.8
	Leadership	231	61.4	61.4	95.2
	Administration	2	.5	.5	95.7
	Life-Skills (EQ)	6	1.6	1.6	97.3
	Other soft skills	10	2.7	2.7	100.0
	Total	376	100.0	100.0	

From Table 4.5, there are 127 pastors or 33.8% of the total who have attended training on management topics, 231 pastors, or 61.4% of the total have attended training on a leadership topic, only 2 pastors or 0.5% of the total have attended training on administration topic, 6 pastors or 1.6% of the total have attended training on life-skill, and 10 pastors or 2.7% of the total have attended training on other soft-skill topics.

Question #6 asks about the size of the congregation on an average week and the information is summarized in Table 4.6.

Table 4. 6 What is Your Church's Weekly Average Worship Attendance

4.6

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	25 and lower	58	15.4	15.4	15.4
	26-50	126	33.5	33.5	48.9
	51-100	115	30.6	30.6	79.5
	101-200	35	9.3	9.3	88.8
	201-500	27	7.2	7.2	96.0
	Above 500	15	4.0	4.0	100.0
	Total	376	100.0	100.0	

From Table 4.6, 58 pastors, or 15.4% of the total belong to the church with a weekly average attendance of 25 or fewer people, 126 pastors or 33.5% of the total belong to the church with a weekly attendance of 26 to 50 people, 115 pastors or 30.6% of the total belong to the church with a weekly average attendance of 51-100 people, 35 pastors or 9.3% of the total belong to the church with a weekly average attendance of 101 to 200 people, 27 pastors or 7.2% of the total belong to the church with a weekly average attendance of 201 to 500 people and 15 pastors or 4.0% of the total belongs to the church with a weekly average attendance of 500 or more people.

Question #7 surveys the ethnicity of the church congregation and is summarized in Table 4.7.

Table 4. 7 Your Church's Ethnicity

4.7

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Mostly Thai	284	75.5	75.5	75.5
	Mostly Thai-Chinese Ethnic	65	17.3	17.3	92.8
	Mostly Minority	11	2.9	2.9	95.7
	Mostly Minority-Thai Ethnic	13	3.5	3.5	99.2
	Mostly International	3	.8	.8	100.0
	Total	376	100.0	100.0	

From Table 4.7, there are 284 pastors or 75.5% of the total whose churches' congregants comprise mostly Thai people, 65 pastors or 17.3% of the total belong to the churches whose congregants comprise of mostly Thai-Chinese ethnics people, 11 pastors or 2.9% of the total belong to the churches whose congregants comprise of mostly minority ethnic people, 13 pastors or 3.5% of the total belong to the church whose congregants comprise of mostly minority-Thai ethnic people, 3 pastors or 0.8% of the total belong to the church whose congregants comprise mostly international people.

4.2.2 Descriptive Statistics

The descriptive statistical measurement of data collected from respondents are derived from the survey responses of Part B of the questionnaire, which consists of nine (9) questions, and Part C of the questionnaire, which consists of thirty-five (35) questions grouped into five categories as discussed in Chapter 2 and Chapter 3.

4.2.2.1 Validity and Reliability

The data gathered from the responses to questions in Part B and C of the survey has the overall reliability measure called the Cronbach's alpha value of .964, which is presented in Table 4.8.

Table 4. 8 Reliability Statistics

Cronbach's Alpha	N of Items
.964	44

4.2.2.2 Distribution and Dispersion

4.2.2.2.1 Statistical Data of Respondents on Questions of Part B

The distribution and descriptive statistical data of the survey responses for each question of Part B are graphically illustrated in Figure 4.1 to Figure 4.9. In addition, the distribution and descriptive statistics of composite (summated) scores derived from combining responses to all the nine (9) questions of Part B items are illustrated in Figure 4.10.

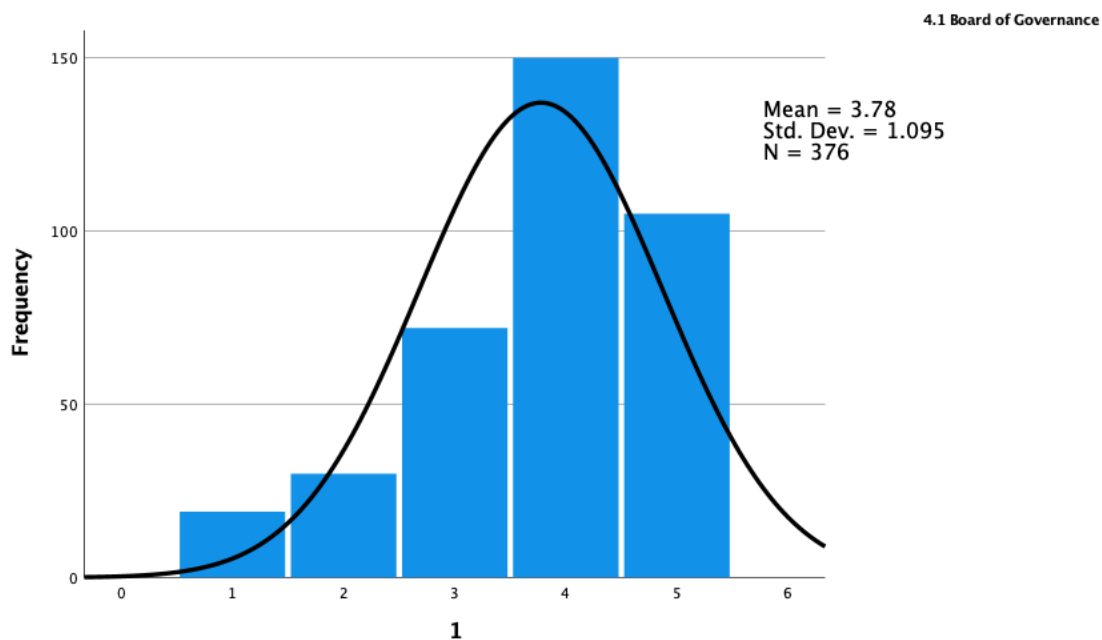


Figure 4. 1 Your Church Has a Good Board of Governance

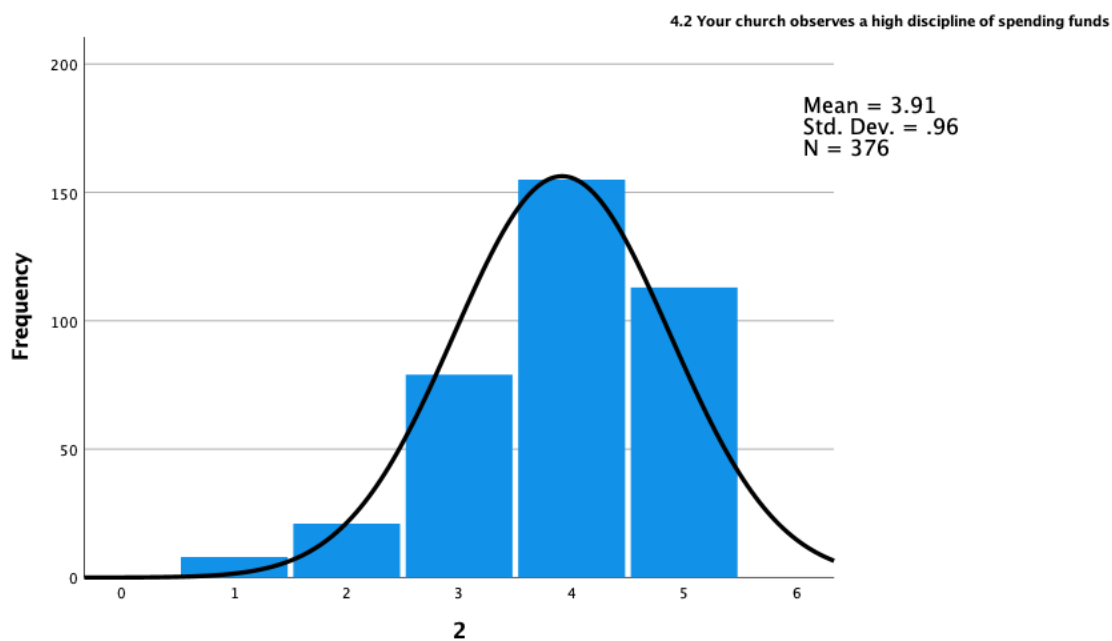


Figure 4. 2 Your Church Observes a High Discipline of Spending Funds

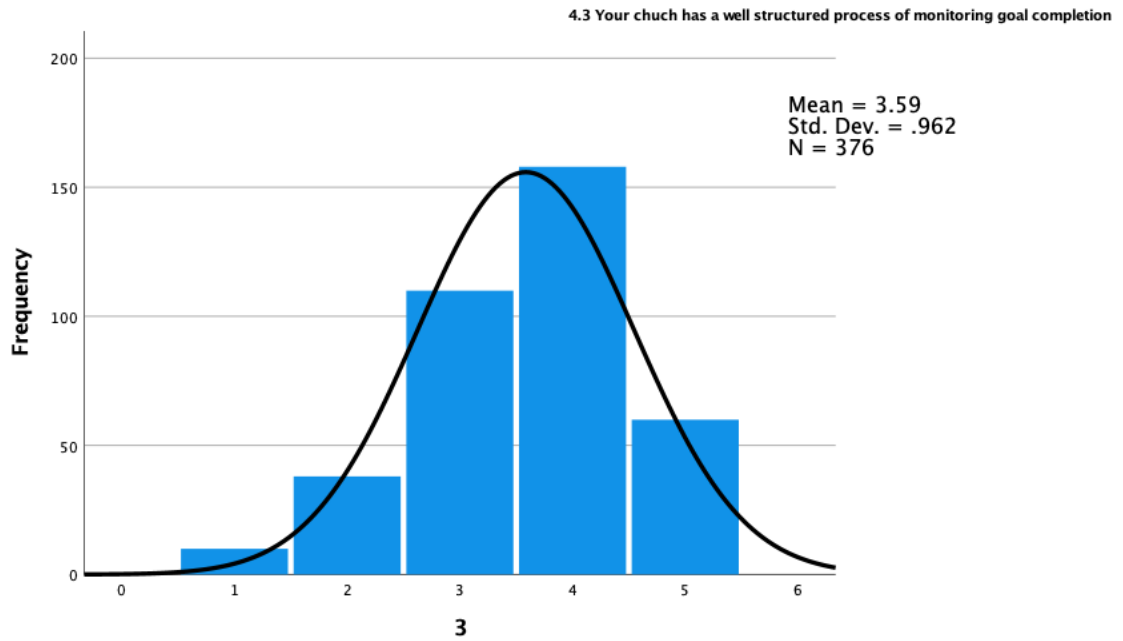


Figure 4. 3 Your Church Has a Well-Structured Process of Monitoring Goal Completion

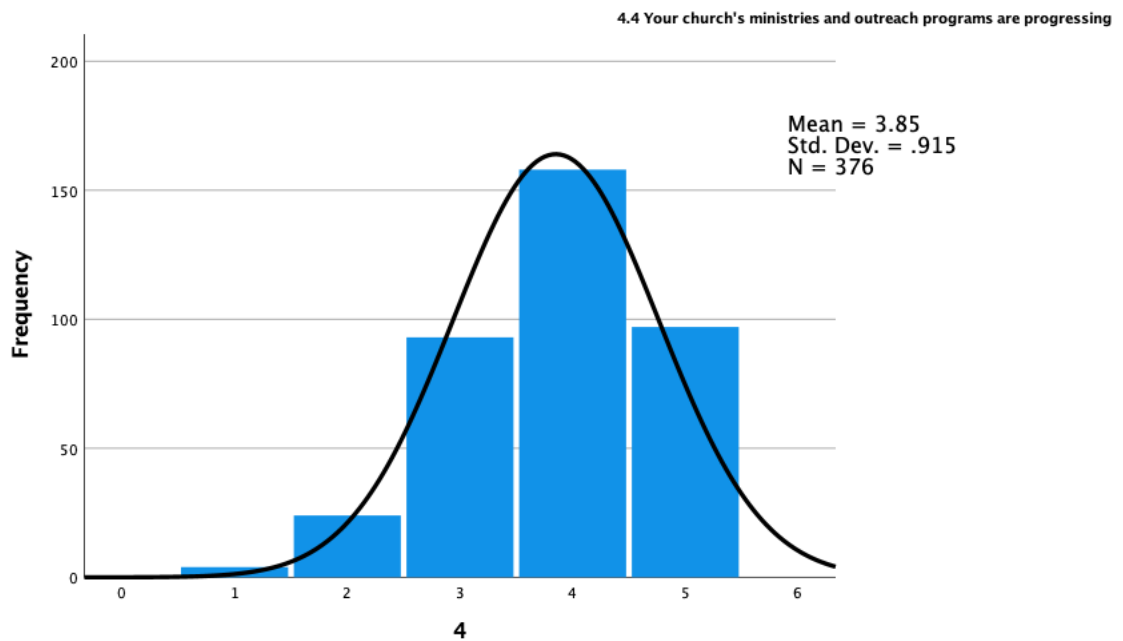


Figure 4. 4 Your Church's Ministries and Outreach Programs are Progressing

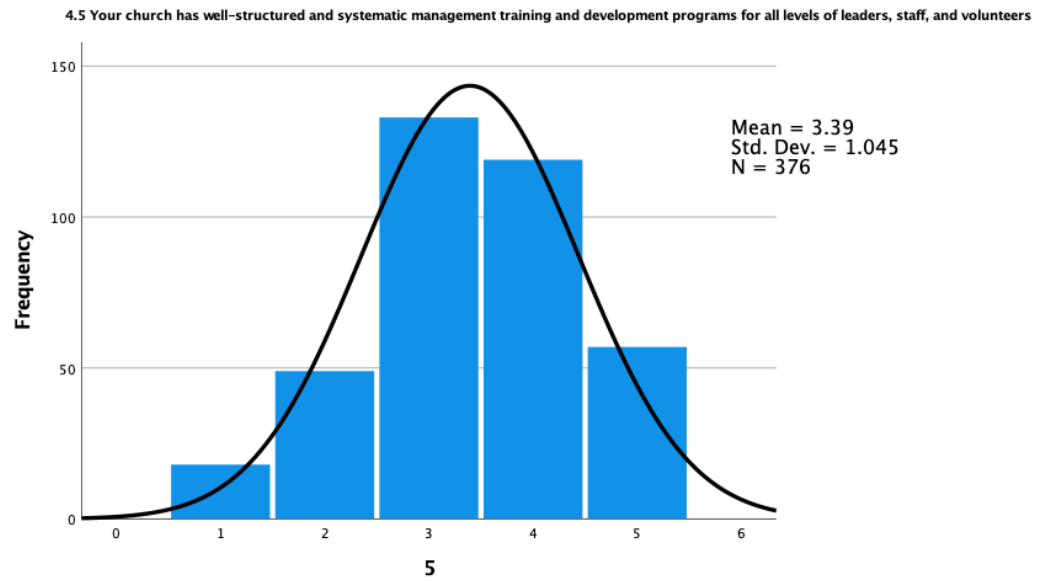


Figure 4. 5 Your Church Has Well-Structured and Systematic Management Training and Development Programs for All Levels of Leaders, Staff, and Volunteers

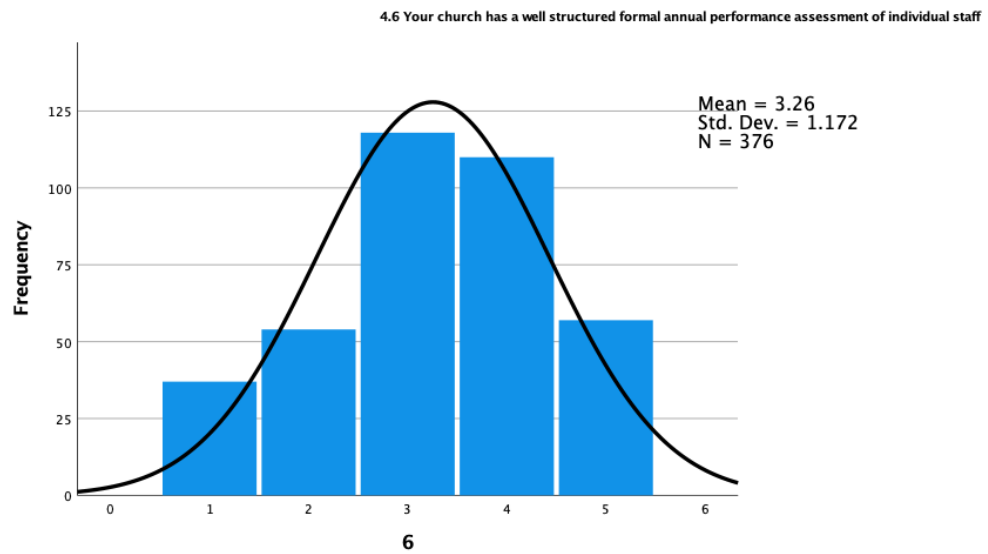


Figure 4. 6 Your Church Has a Well-Structured Formal Annual Performance Assessment of Individual Staff

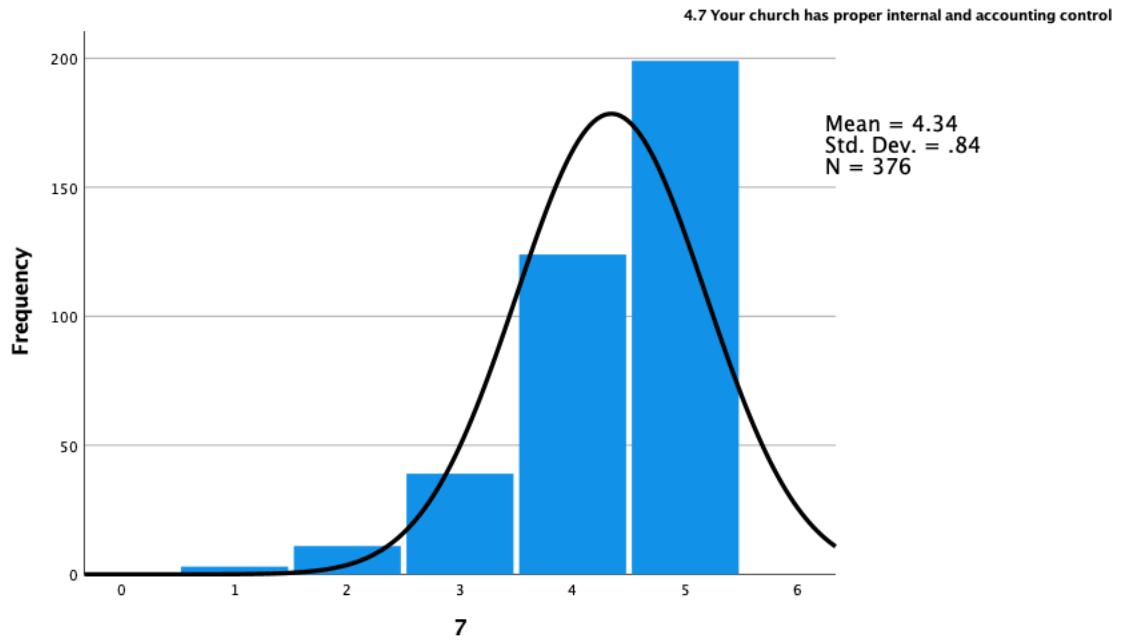


Figure 4. 7 Your Church Has Proper Internal and Accounting Control

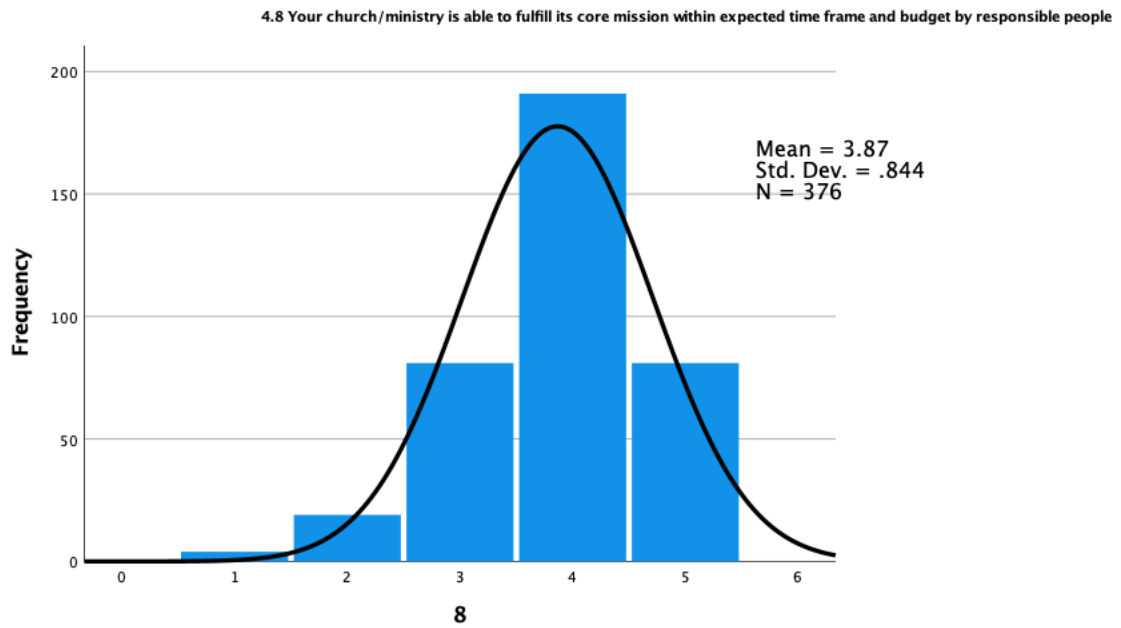


Figure 4. 8 Your Church/Ministry is Able to Fulfill Its Core Ministry Within Expected Time Frame and Budget by Responsible People

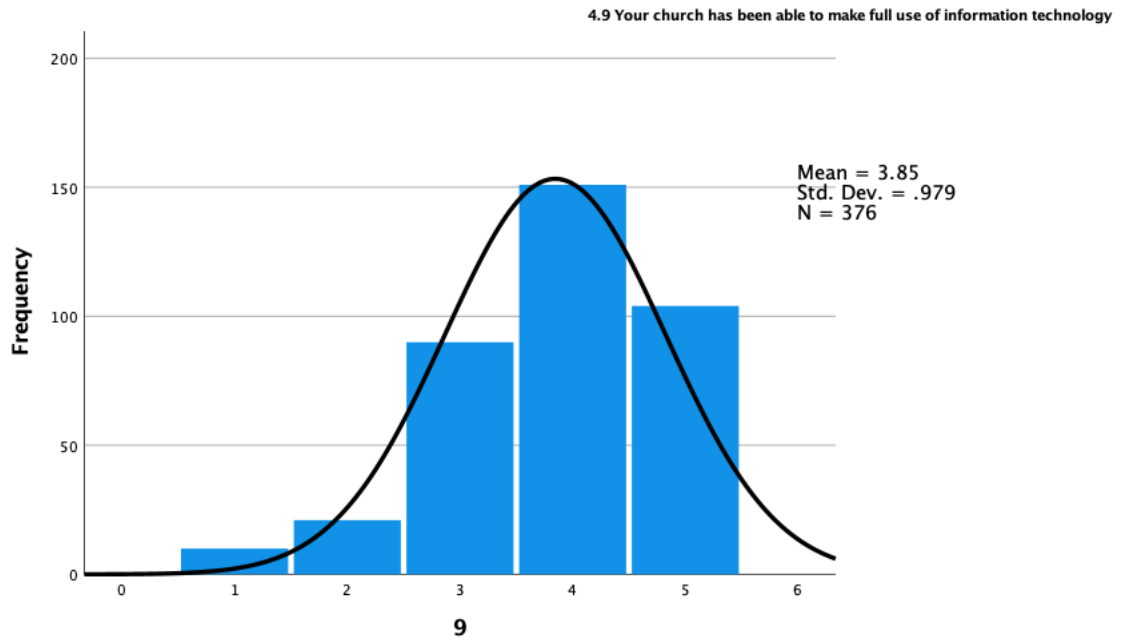


Figure 4. 9 Your Church Has Been Able to Make Full Use of Information Technology

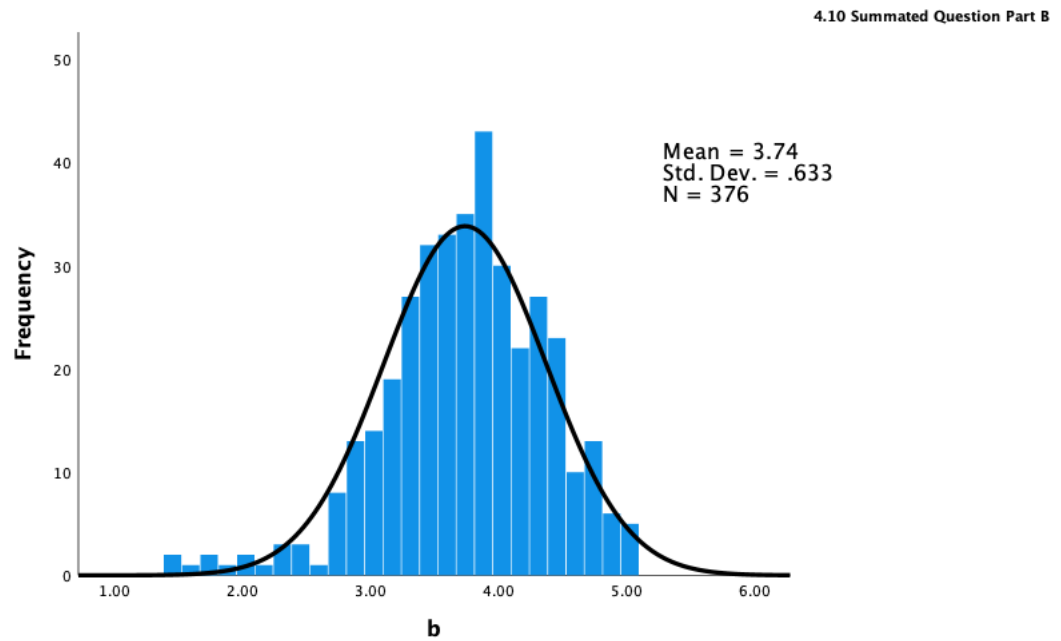


Figure 4. 10 Summated Questions Part B

4.2.2.2.2 Statistical Data of Respondents on Questions of Part C

The survey questionnaire of Part C consists of thirty-five (35) questions. These are independent variables that are developed in a Likert scale format. They are grouped into five categories to represent each of the key areas of management knowledge and skills (please also see Section 2.6). To make the measurement more effective and reliable in the data analysis process, our analysis is based upon the composite scores (summated scores) made up of the items from thirty-five items combined into five composite scores/variables²⁴² in accordance with the five areas are as follows:

- 1: Organization & Staffing---consists of responses of data from question 1 to question 4.
- 2: Plan & Vision---consists of responses of data from question 5 to question 9.
- 3: Systems & Processes---consists of responses of data from question 10 to question 19.
- 4: Control & Follow-up---consists of responses of data from questions 20 to 30.
- 5: Motivation, Training & Development---consists of responses of data from questions 31 to 35.

The descriptive statistics which include means and standard deviations of these five composite data are graphically illustrated in Figure 4.11 to Figure 4.15.

²⁴² Harry N. Boone, Jr. and Deborah A. Boone, "Analyzing Likert Data," *Journal of Extension*, Vol. 50 no. 2 (April 2012): 1-5.

4.11 Organization & Staffing

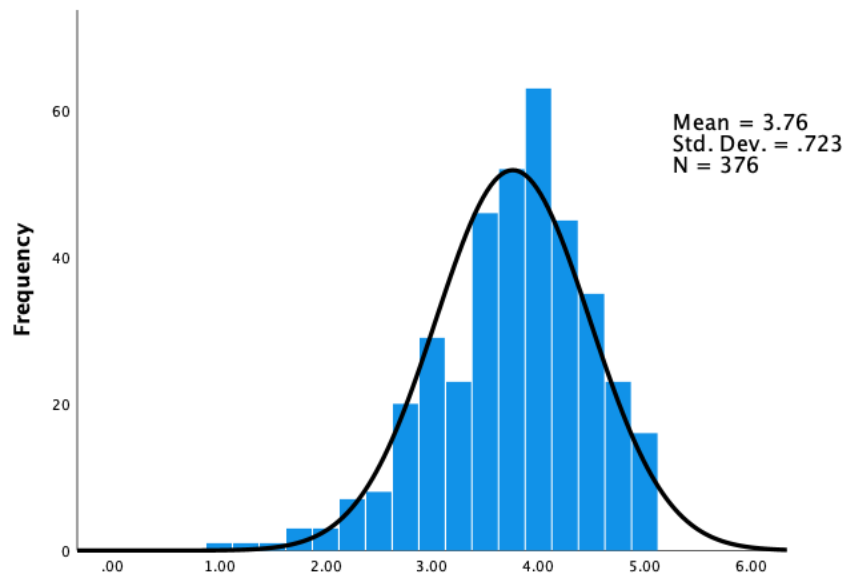


Figure 4. 11 Organization & Staffing

4.12 Plan & Vision

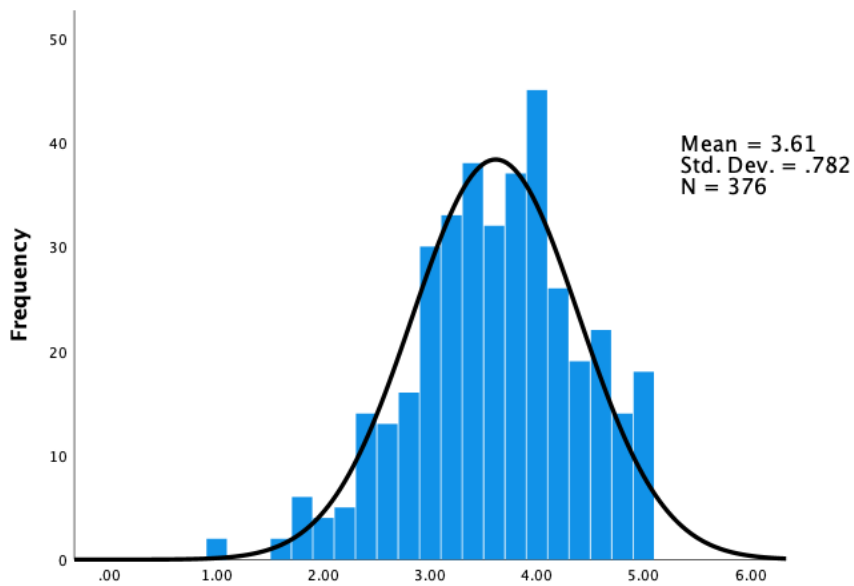


Figure 4. 12 Plan & Vision

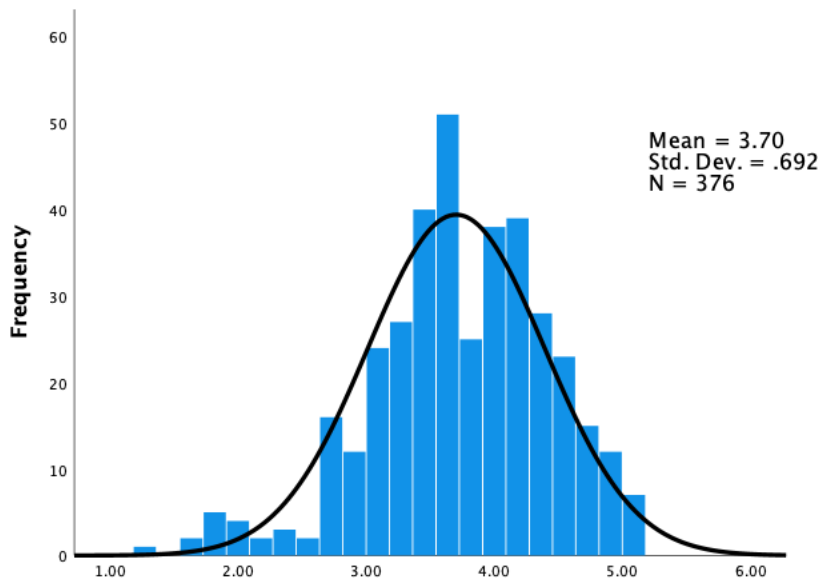


Figure 4. 13 System & Processes

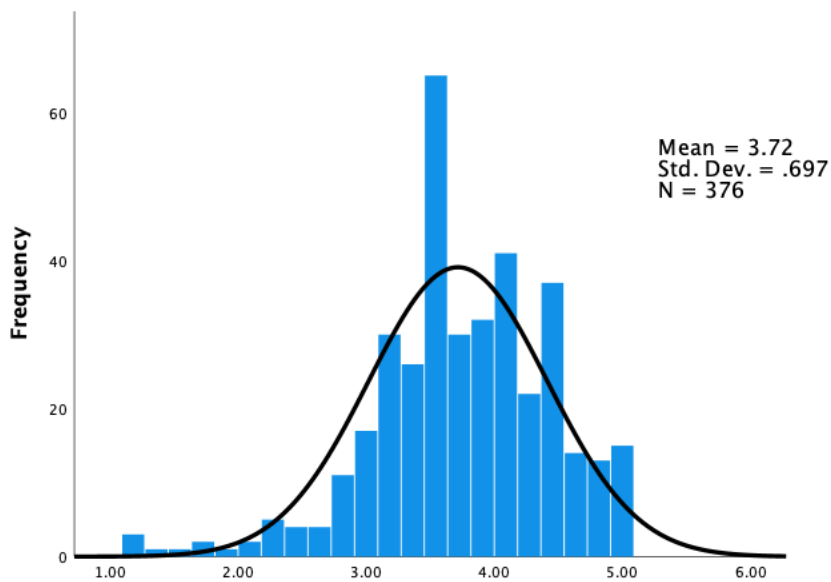


Figure 4. 14 Control & Follow-up

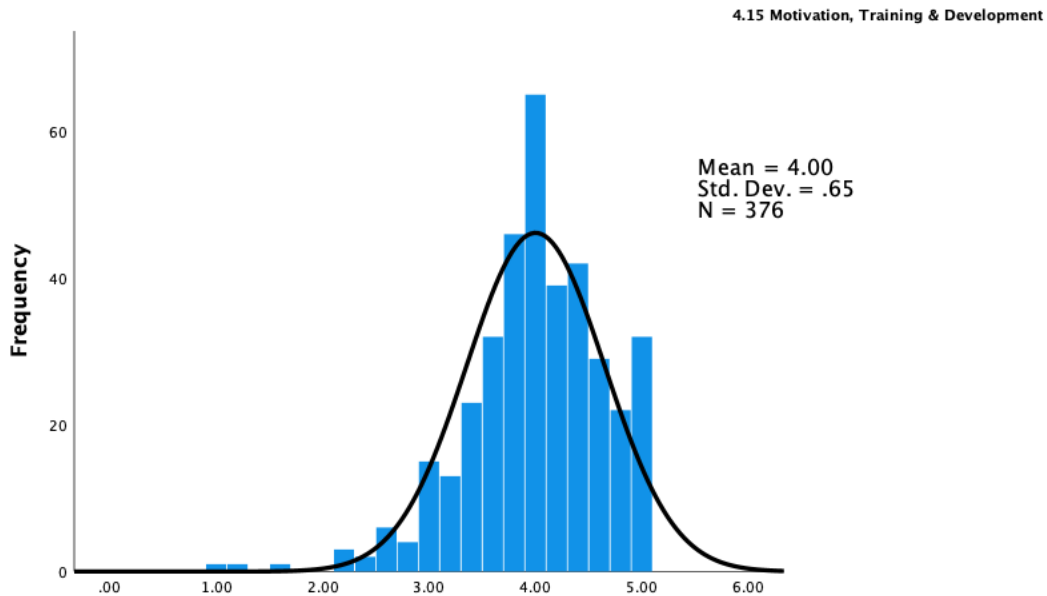


Figure 4. 15 Motivation, Training & Development

4.2.2.2.3 Crosstabulation Statistics

In conducting cross-tabulation (crosstab) analysis, the initial results generated by the IBM SPSS program are imported to MS Excel spreadsheet. Then before plotting bar charts from within MS Excel spreadsheet, to simplify the analysis, I modified the bar chart outcomes of the answers of respondents, which were originally done in the form of Likert scales of the survey of Part B and Part C. First, I combined the two highest scores of ‘5-Strongly Agree (Strongly Yes) and 4-Agree (Yes),’ into one single score and labeled it as ‘Agree.’ Secondly, I combined the three lowest scores of ‘1-Strongly Disagree (Strongly No), 2-Disagree (No), and 3-Uncertain (Not sure)’ into another single score and labeled it as ‘Disagree.’ The outcomes graphically illustrate a crosstab analysis of the comparison between various dimensions of data in the form of bar charts or histograms; they are presented in the following section.

The datasets of respondents from questionnaire Part A (demographic information of the pastors) and Part B (performance of the pastors or effectiveness of their churches) are being compared as follows:

- Composite score of Part B vs Pastors' Education Background
- Composite score of Part B vs Pastors' Field of Study
- Composite score of Part B vs Pastors' Age Range
- Composite score of Part B vs Pastors' Number of Years Serving as Pastor
- Composite score of Part B vs Pastors' Attending Seminar/ Workshop/
Training/ Conference
- Composite score of Part B vs Pastors' Churches' Weekly Average
Worshippers
- Composite score of Part B vs Pastors' Churches' Ethnicity

The results of crosstab analysis of these data are illustrated in Figure 4.16.

I, then, undertake the crosstab analysis of each of the seven-demographic information of the pastors (from data of Part A) and compare it with a composite score of each of five categories of Part C (management behaviors)—namely Organization & Staffing, Plan & Vision, Systems & Processes, Control & Follow-up, and Motivation, Training & Development as follows:

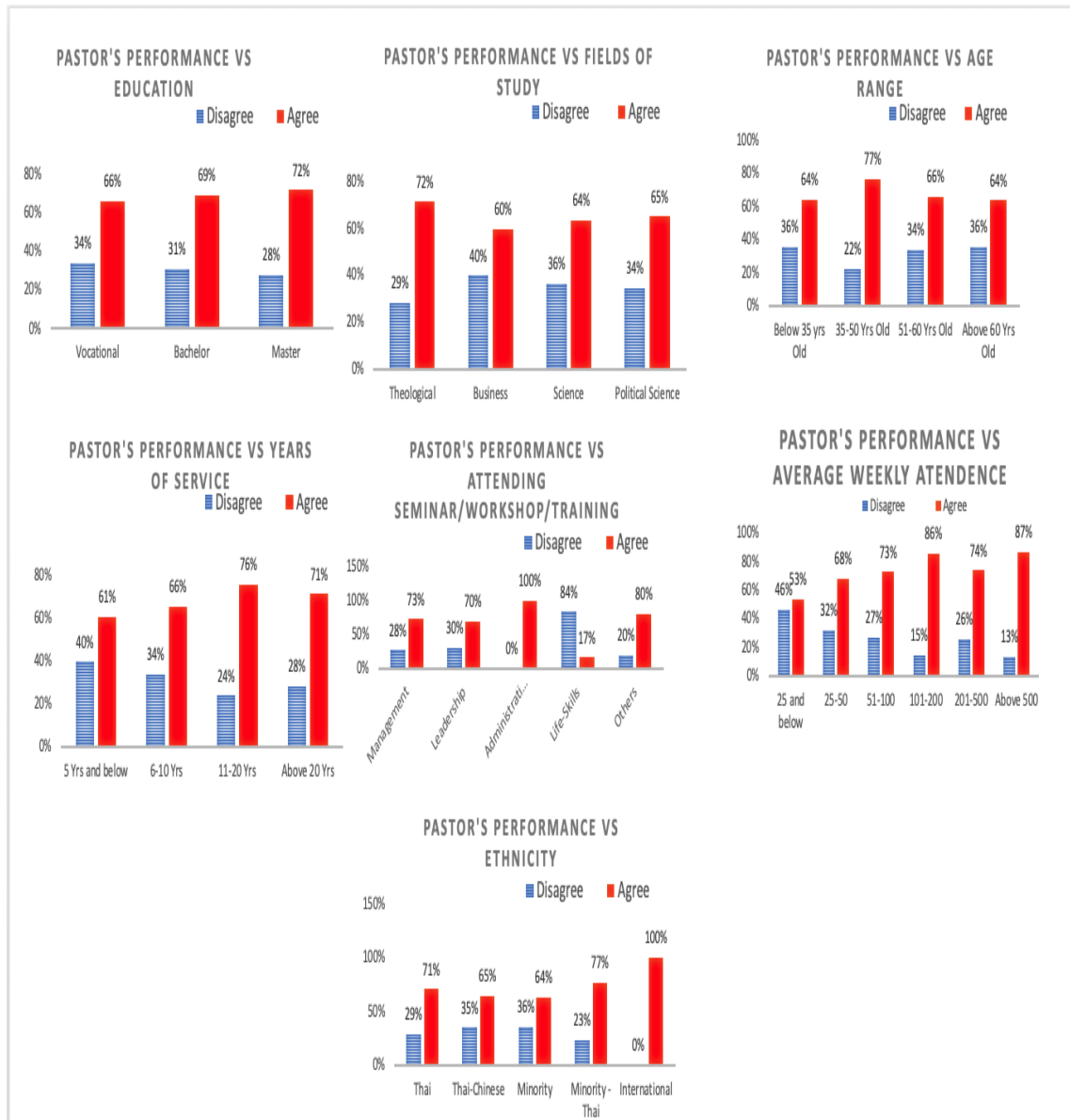


Figure 4. 16 Crosstab Analysis Comparing Overall Composite Score on the Ministry's Performance of the Pastors (or Church Effectiveness) and Their Demographic Information

2.1 The composite score of each of Part C's Five Categories vs Pastors' Level of Educations is presented in Figure 4.17.

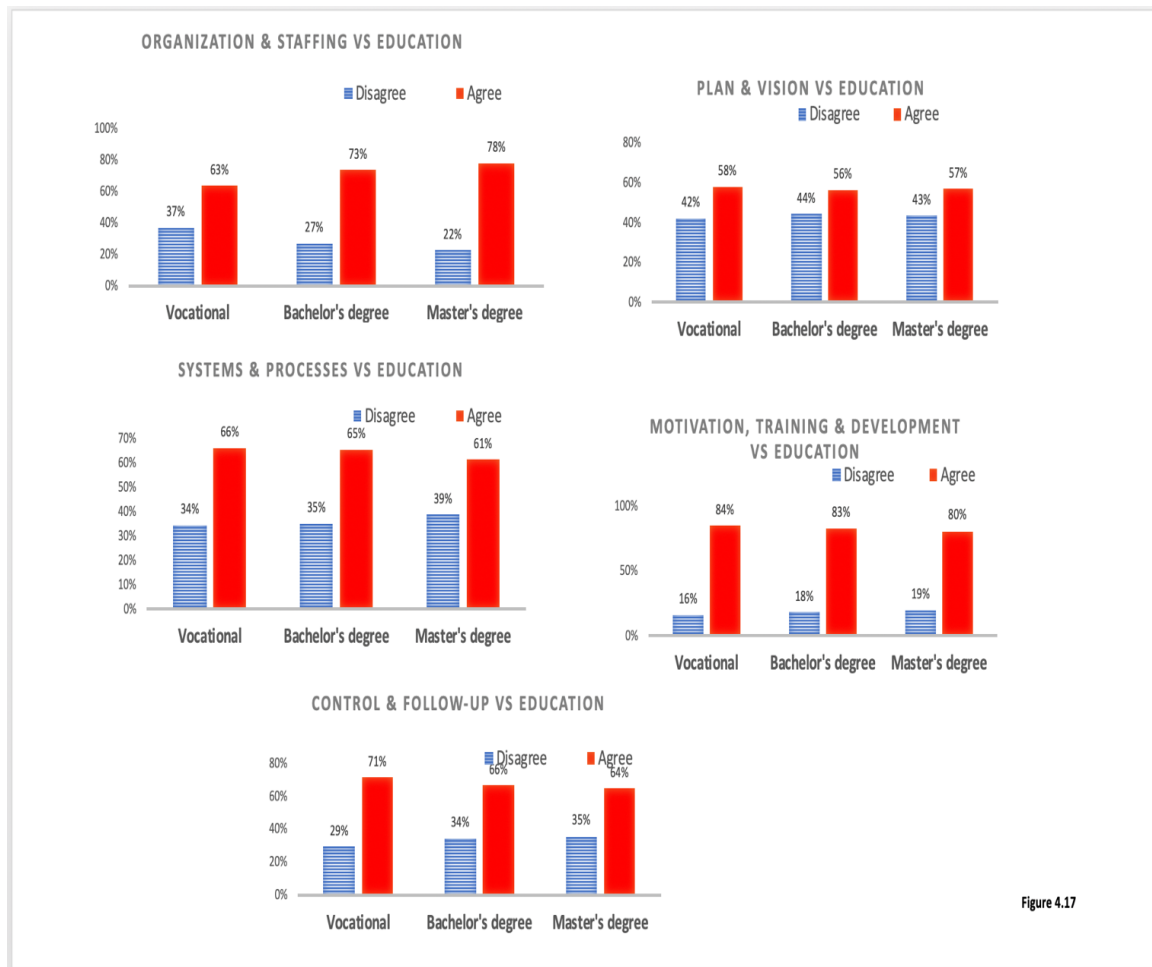


Figure 4. 17 Crosstab Analysis Comparing Composite Score of Each of Part C's Five Categories and the Pastors' Level of Educations

2.2 The composite score of each of Part C's Five Categories vs Pastors' Field of Study is presented in Figure 4.18.

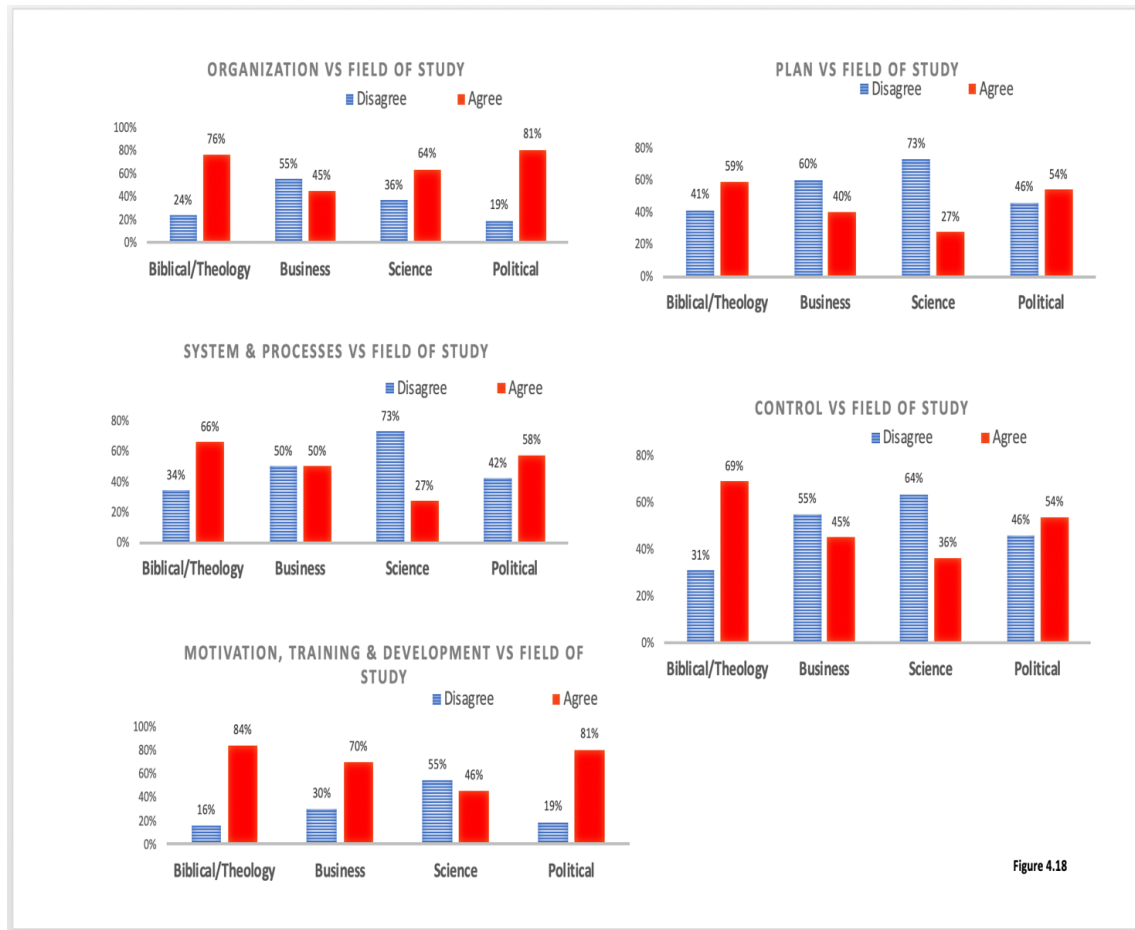


Figure 4. 18 Crosstab Analysis Comparing Composite Score of Each of Part C's Five Categories and the Pastors' Field of Study

2.3 The composite score of each of Part C's Five Categories vs Pastors' Age Range is presented in Figure 4.19.

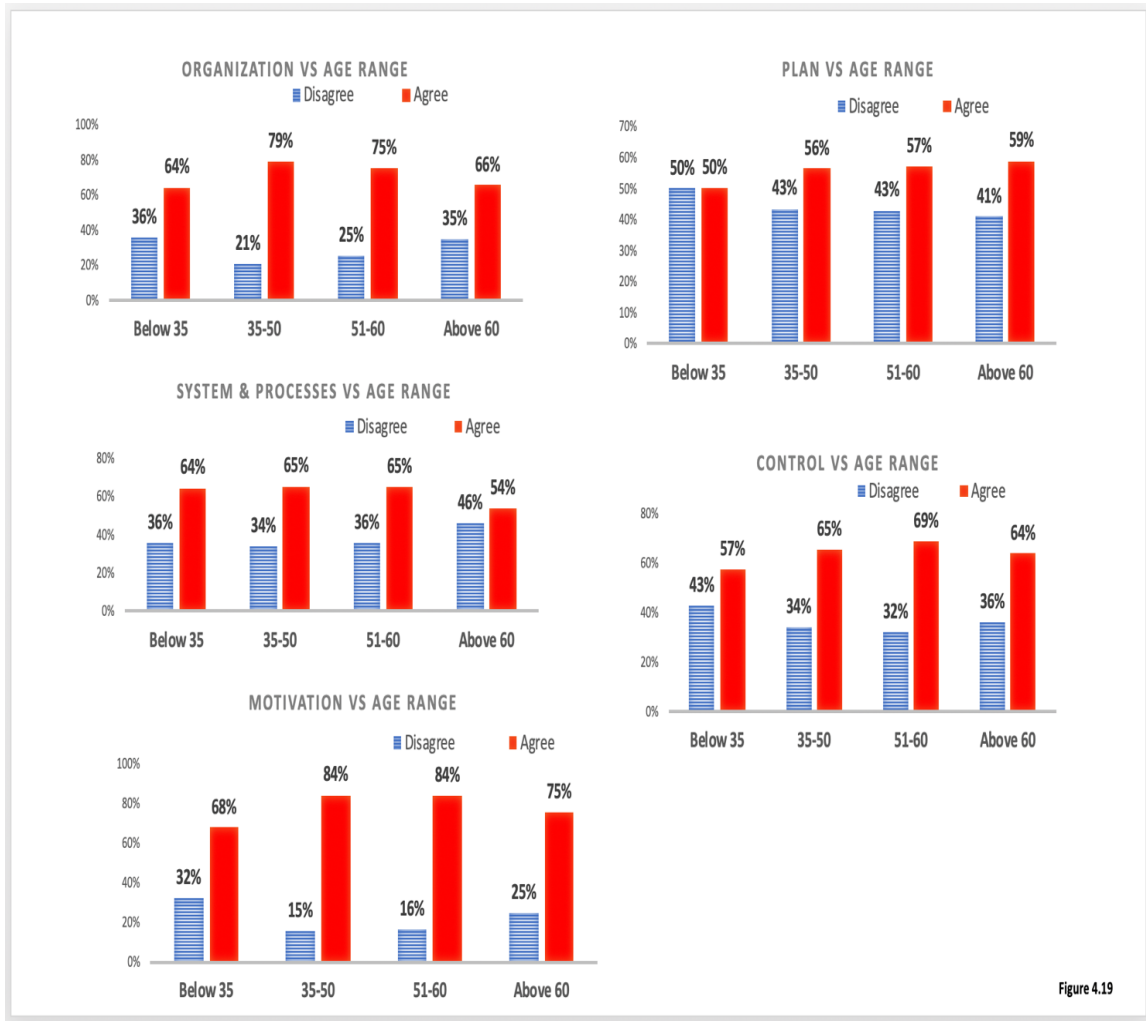


Figure 4. 19 Crosstab Analysis Comparing Composite Score of Each of Part C's Five Categories and the Pastors' Age Range

2.4 Composite Score of each of Part C's Five Categories vs Pastors' Years of Serving as Pastor is presented in Figure 4.20.

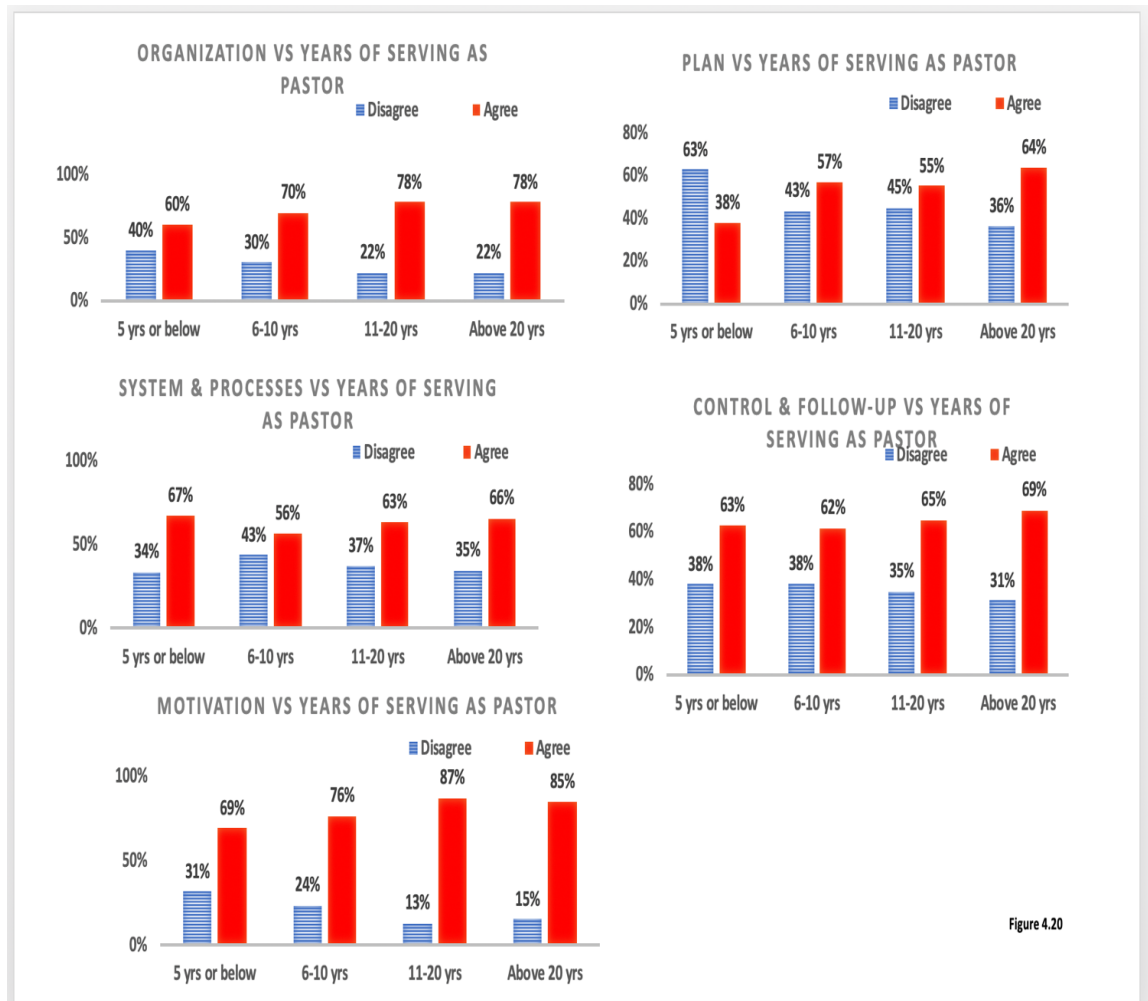


Figure 4. 20 Crosstab Analysis Comparing Composite Score of Each of Part C's Five Categories and the Pastors' Years of Serving

2.5 The composite score of each of Part C's Five Categories vs Pastors' Attending Seminar/Workshop/Training/Conference is presented in Figure 4.21.

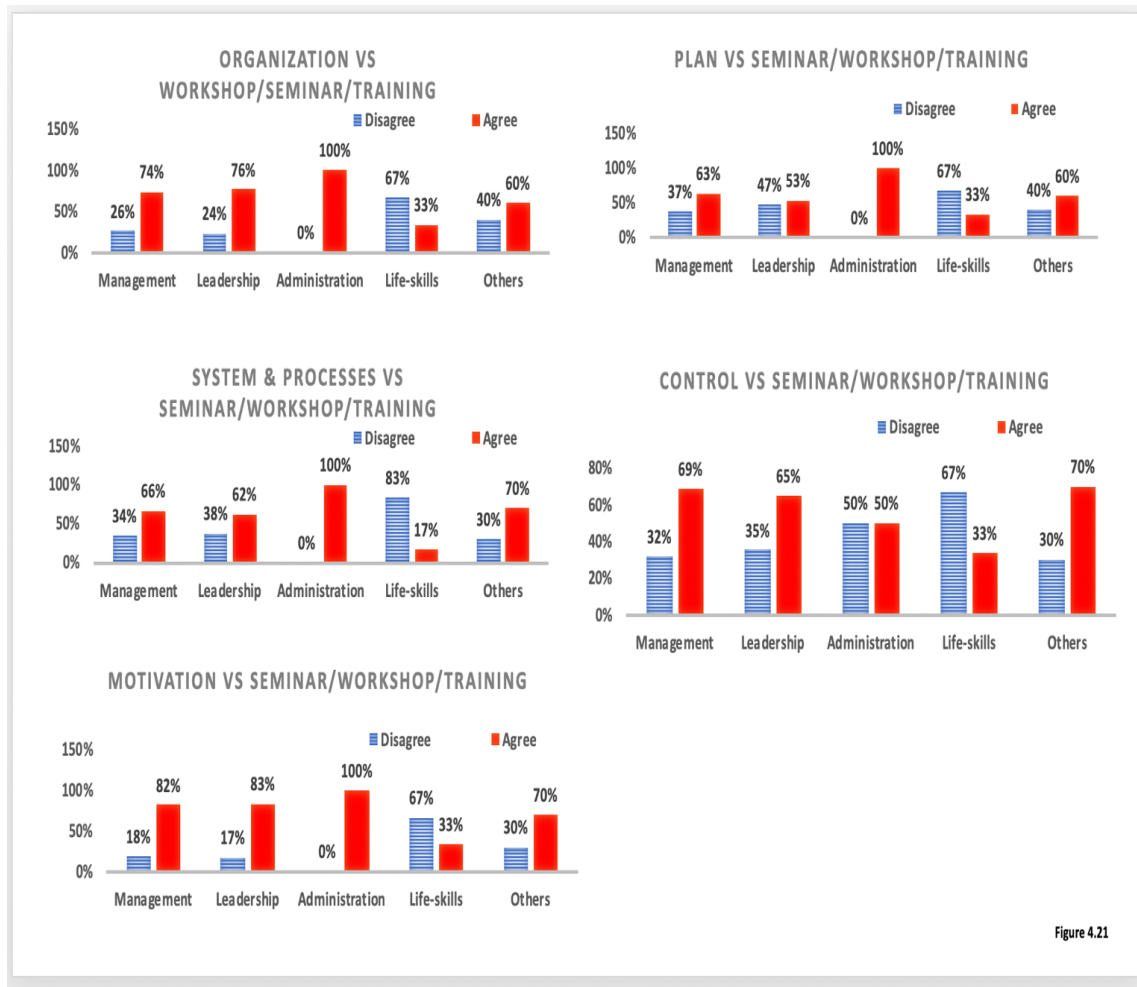


Figure 4. 21 Crosstab Analysis Comparing Composite Score of Each of Part C's Five Categories and Pastors' Attending Seminar/Workshop/Training/Conference

2.6 The composite score of each of Part C's Five Categories vs Pastors' Churches'

Average Weekly Worshippers is presented in Figure 4.22.

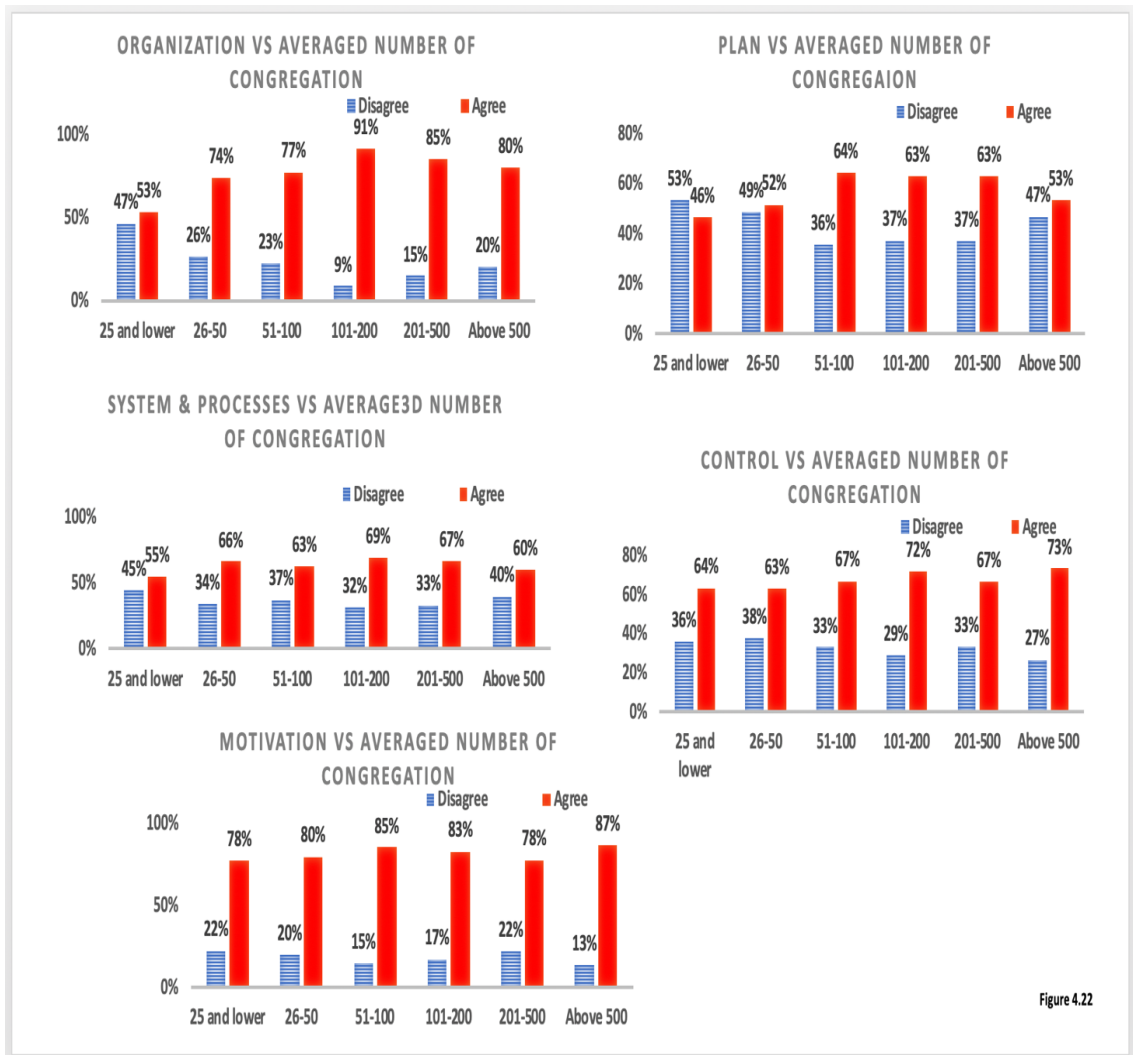


Figure 4. 22 Crosstab Analysis Comparing Composite Score of Each of Part C's Five Categories and Pastors' Churches' Average Weekly Worshipper

2.7 The composite score of each of Part C's Five Categories vs Pastors' Churches'

Ethnicity is presented in Figure 4.23.

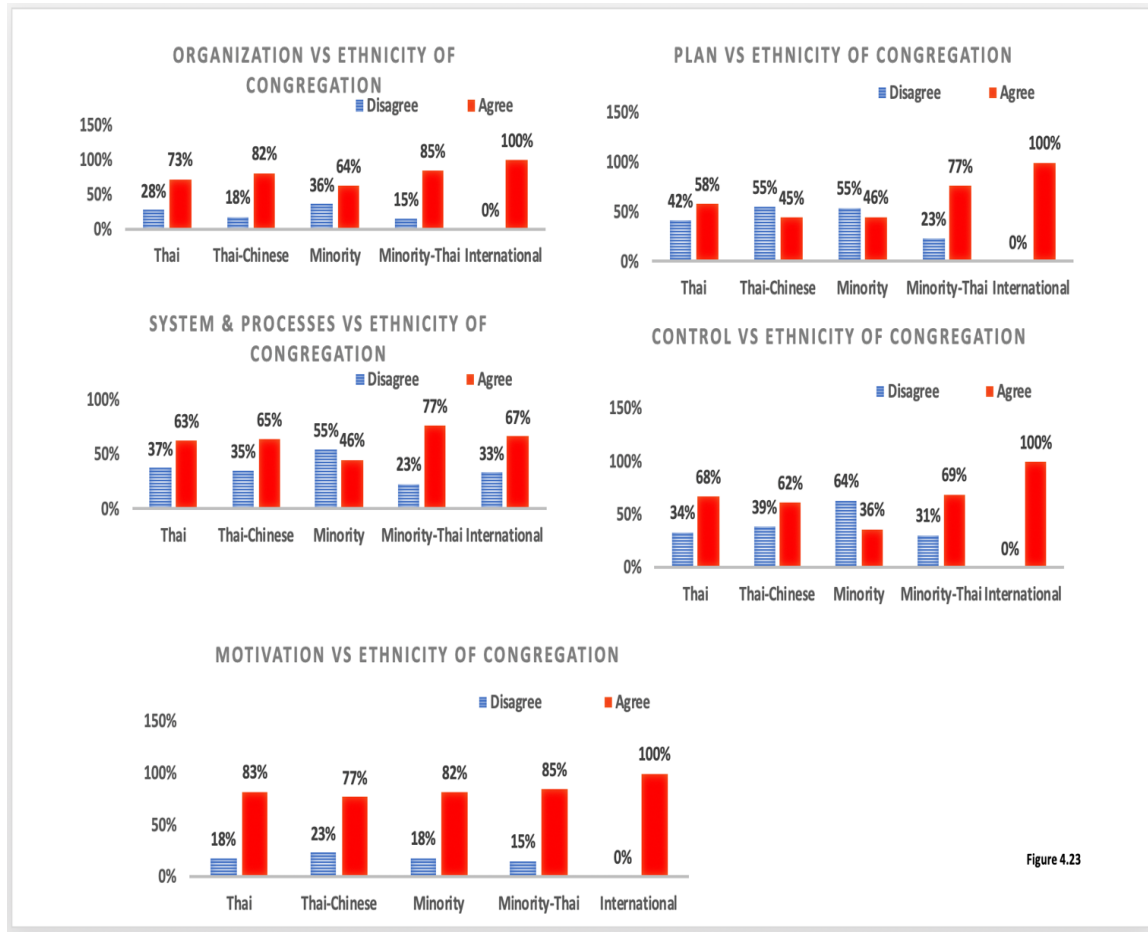


Figure 4. 23 Crosstab Analysis Comparing Composite Score of Each of Part C's Five Categories and Pastors' Churches' Ethnicity

4.2.2.3 Overall Scores of Responses of Each of 35 Questions of Part C

The overall scores of responses of each of 35 questions of Part C of the questionnaire, which indicate pastors' rating of their management knowledge and skills are illustrated in Figure 4.24.

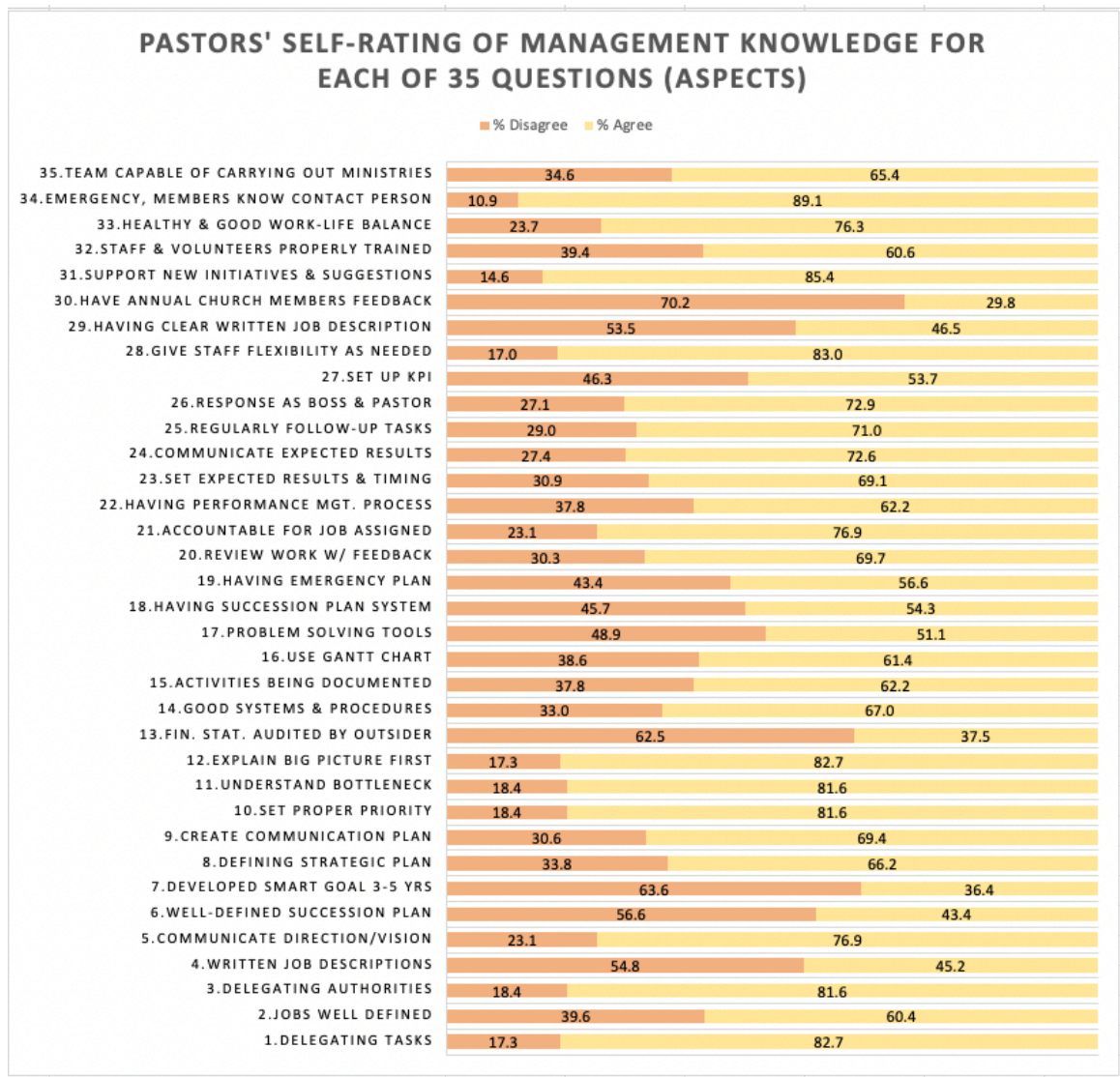


Figure 4. 24 Scores of Responses of Each of the 35 Questions of Part C

4.2.3 Inferential Statistics – Multiple Regression, ANOVA, and Correlations

The multiple regression analysis and correlations analysis of the composite scores of statistical data of Part B, which are dependent variables, and Part C, which are independent variables, are illustrated in the sections following.

4.2.3.1 Model Summary

A measure of the overall model summary is illustrated in Table 4.9.

Table 4. 9 Model Summary

Table 4.9 Model Summary ^b				
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.760 ^a	.577	.572	.42299

a. Predictors: (Constant), Organization, Plan, System, Control, and Motivation

b. Dependent Variable: b

4.2.3.2 ANOVA

A measure of ANOVA (Analysis of Variances) is illustrated in Table 4.10.

Table 4. 10 ANOVA

Table 4.10 ANOVA ^a						
Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	90.446	5	18.089	101.100	.00 ^b
	Residual	66.202	370	.179		
	Total	156.647	375			

a. Dependent Variable: b

b. Predictors: (Constant), Organization, Plan, System, Control, and Motivation

4.2.3.3 Regression Coefficients

A measure of Regression Coefficients is illustrated in Table 4.11.

Table 4. 11 Coefficients

		Table 4.11 Coefficients ^a				
		Unstandardized Coefficients		Standardized Coefficients		
Model		B	Std. Error	Beta	t	Sig.
1	(Constant)	.797	.141		5.633	<.001
	Organization	.210	.049	.235	4.242	<.001
	Plan	.151	.044	.183	3.469	<.001
	System & Processes	.140	.072	.150	1.941	.053
	Control	.119	.071	.128	1.665	.097
	Motivation	.167	.056	.168	2.999	.003

a. Dependent Variable: b

4.2.3.4 Correlations

Pearson's r (Pearson product-moment correlation coefficient) values were computed to assess the relationships between the composite variables of Part B (dependent variables) and each of the five groups of Part C (independent variables). The results are illustrated in Table 4.12. Their correlation coefficients are summarized as follows:

1. There is a positive correlation between the composite variable of Part B and the composite variable of Part C1 (Organization & Staffing), $r = .674$, $n = 376$, $p = <.001$.
2. There is a positive correlation between the composite variable of Part B and the composite variable of Part C2 (Plan & Vision), $r = .648$, $n = 376$, $p = <.001$.
3. There is a positive correlation between the composite variable of Part B and the composite variable of Part C3 (Systems & Processes), $r = .697$, $n = 376$, $p = <.001$.

4. There is a positive correlation between the composite variable of Part B and the composite variable of Part C4 (Control & Follow-up), $r = .688$, $n = 376$, $p = <.001$.
5. There is a positive correlation between the composite variable of Part B and the composite variable of Part C5 (Motivation, Training & Development), $r = .644$, $n = 376$, $p = <.001$.

Table 4. 12 Correlations

		Table 4.12 Correlations					
		Organiza tion	Plan	System & Processes	Control	Motivation	Composite Part B
Organization	Pearson Correlation	1	.678**	.761**	.737**	.635**	.674**
	Sig. (2-tailed)		<.001	<.001	<.001	<.001	<.001
	N	376	376	376	376	376	376
Plan	Pearson Correlation	.678**	1	.735**	.685**	.644**	.648**
	Sig. (2-tailed)	<.001		<.001	<.001	<.001	<.001
	N	376	376	376	376	376	376
System & Processes	Pearson Correlation	.761**	.735**	1	.870**	.731**	.697**
	Sig. (2-tailed)	<.001	<.001		<.001	<.001	<.001
	N	376	376	376	376	376	376
Control	Pearson Correlation	.737**	.685**	.870**	1	.780**	.688**
	Sig. (2-tailed)	<.001	<.001	<.001		<.001	<.001
	N	376	376	376	376	376	376
Motivation	Pearson Correlation	.635**	.644**	.731**	.780**	1	.644**
	Sig. (2-tailed)	<.001	<.001	<.001	<.001		<.001
	N	376	376	376	376	376	376
Composite Part B	Pearson Correlation	.674**	.648**	.697**	.688**	.644**	1
	Sig. (2-tailed)	<.001	<.001	<.001	<.001	<.001	
	N	376	376	376	376	376	376

** . Correlation is significant at the 0.01 level (2-tailed).

4.3 Qualitative Findings

In this qualitative research phase of the study, I interviewed ten (10) pastors who had earlier responded to my survey questionnaire. These pastors represent broad-based

demographical profile such as the size of their congregation, number of years of serving as pastors, and their churches' ethnicity. There are seven key questions that I used in asking this group of respondents during the interview. These questions are derived out of the results of the quantitative study, especially those issues that generate some doubts or require additional investigation or verification that will clarify and "help explain the quantitative research results."²⁴³ These seven questions are as follows:

Question 1: In what ways do your awareness of management knowledge and skills help to improve your ministry work?

Question 2: Where and how did you acquire management knowledge and skills?

Question 3: In what ways do the awareness of management knowledge and skills of your church's lay leaders help to improve the ministry of the church?

Question 4: How do you see the management training provided by seminary and Bible schools in Thailand?

Question 5: In your opinion, what is the reason why pastors who have attended 'life-skill' seminar score poorly (disagreement) in the day-to-day use of all the areas of management knowledge and skills namely organization, planning, system & processes, control, and motivation, as illustrated in Figure 4.21?

Question 6: What do you think is the reason why pastors who possess business as their main education background score poorly (disagreement) in the day-to-day handling of management knowledge and skills, namely 'organizational, planning, and controlling' as illustrated in Figure 4.18?

²⁴³ Creswell, *A Concise Introduction*, 37.

Question 7: What do you think is the reason why pastors who have served as pastors for 5 or under 5 years do not score well (disagreement) in the day-to-day conduct of the planning aspect of management skill as illustrated in Figure 4.20?

I jotted down short notes during the interviews, which are presented in Appendix B. These datasets are analyzed using the NVivo software to assist in the process of data coding, thematic/content analysis, and summarization. Furthermore, I adopted a deductive approach in analyzing the qualitative datasets under the key themes of the questions that I used in leading the interviews with the respondents, to be in compatible with the results of the quantitative study. The result of the qualitative research is summarized as follows:

4.3.1 Usage of Management Knowledge

Based upon the analysis of the interviewed dataset using NVivo software, Table 4.13 presents a finding, which shows the frequency of words mentioned by the ten pastors about how they use the management knowledge in their work. Figure 4.25 also graphically presents the word cloud of the same finding which shows that the more frequent words mentioned are represented in relatively bigger graphics.

Table 4. 13 Frequency of Words Mentioned about the Usage of Management Knowledge

Word	Length	Count	Weighted Percentage	Similar Words
planning	8	5	4.20%	planning
communicating	13	4	3.36%	communicating
setting	7	4	3.36%	setting
authority	9	3	2.52%	authority

delegating	10	3	2.52%	delegating
following	9	3	2.52%	following
teamwork	8	3	2.52%	teamwork
working	7	3	2.52%	working
congregation	12	2	1.68%	congregation
constitution	12	2	1.68%	constitution
developing	10	2	1.68%	developing
encouraging	11	2	1.68%	encouraging
initiating	10	2	1.68%	initiating
management	10	2	1.68%	management, managing
modeling	8	2	1.68%	modeling
organizing	10	2	1.68%	organizing
problem	7	2	1.68%	problem
solving	7	2	1.68%	solving
clearly	7	1	0.84%	clearly
controlling	11	1	0.84%	controlling
direction	9	1	0.84%	direction
ensuring	8	1	0.84%	ensuring
express	7	1	0.84%	express
finance	7	1	0.84%	finance
fostering	9	1	0.84%	fostering
guidelines	10	1	0.84%	guidelines
integrating	11	1	0.84%	integrating
ministries	10	1	0.84%	ministries
mission	7	1	0.84%	mission
monitoring	10	1	0.84%	monitoring

motivating	10	1	0.84%	motivating
nurturing	9	1	0.84%	nurturing
overall	7	1	0.84%	overall
perspective	11	1	0.84%	perspective
priorities	9	1	0.84%	priorities
putting	7	1	0.84%	putting
structuring	11	1	0.84%	structuring
supporting	10	1	0.84%	supporting
various	7	1	0.84%	various

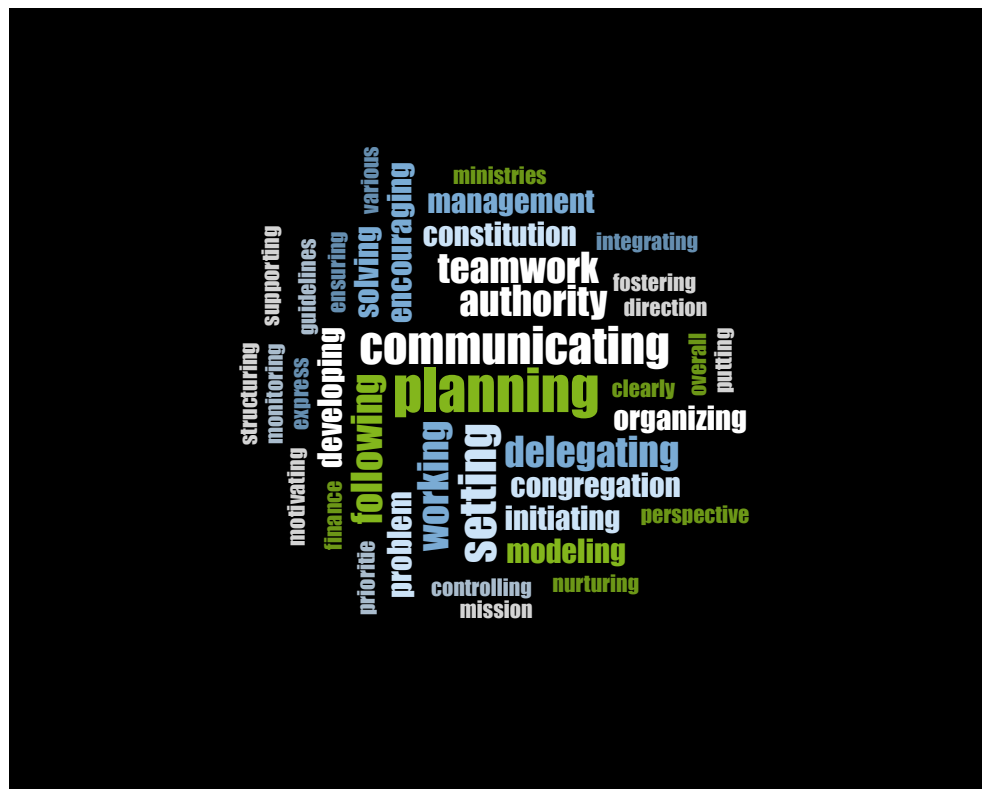


Figure 4. 25 Frequency of Words Mentioned about the Usage of Management Knowledge

4.3.2 Sources of Management Knowledge

Table 4.14 presents a finding, which shows the frequency of words mentioned by the ten pastors about the sources from which they learned the management knowledge. Figure 4.26 also graphically presents the word cloud of the same finding on sources of management knowledge which shows that more frequent words mentioned are represented in relatively bigger graphics.

Table 4. 14 Sources of Management Knowledge

Word	Length	Count	Weighted Percentage
experience	10	9	16.98%
work	4	8	15.09%
past	4	7	13.21%
school	6	4	7.55%
reading	7	3	5.66%
seminary	8	3	5.66%
background	10	2	3.77%
bible	5	2	3.77%
education	9	2	3.77%
seminar	7	2	3.77%
training	8	2	3.77%
working	7	2	3.77%
attending	9	1	1.89%
colleagues	10	1	1.89%
friends	7	1	1.89%
leaders	7	1	1.89%

mission	7	1	1.89%
organization	12	1	1.89%
previous	8	1	1.89%



Figure 4. 26 Frequency of Words Mentioned about the Sources of Management Knowledge

4.3.3 Management Support from Churches' Leaders

Table 4.15 presents a finding, which shows the frequency of words mentioned by the ten pastors about the management support they received from their churches' leaders. Figure 4.27 also graphically presents the word cloud of the same finding on the

management support the pastors received from their churches' leaders. The graphic shows that more frequent words mentioned are represented in relatively bigger graphics.

Table 4.15 Frequency of Words Mentioned Management Support from by Churches' Leaders

Word	Length	Count	Weighted Percentage	Similar Words
managing	8	5	10.20%	managing
following	9	3	6.12%	following
processes	9	3	6.12%	processes
activities	10	2	4.08%	activities
contributing	12	2	4.08%	contributing
controlling	11	2	4.08%	controlling
planning	8	2	4.08%	planning
running	7	2	4.08%	running
various	7	2	4.08%	various
accountable	11	1	2.04%	accountable
channels	8	1	2.04%	channels
communication	13	1	2.04%	communication
decision	8	1	2.04%	decision
exchanging	10	1	2.04%	exchanging
finance	7	1	2.04%	finance
initiatives	11	1	2.04%	initiatives
obvious	7	1	2.04%	obvious
projects	8	1	2.04%	projects
reporting	9	1	2.04%	reporting
teamwork	8	1	2.04%	teamwork



Figure 4. 27 Frequency of Words Mentioned about Management Support from Churches' Leaders

4.3.4 Management Knowledge Learned from Seminaries/Bible Schools

Table 4.16 presents a finding, which shows the frequency of words mentioned by the ten pastors about the management knowledge that they learned from the seminaries or the Bible schools they have attended. Figure 4.28 also graphically presents the word cloud of the same finding on the management knowledge that the pastors learned from their

seminaries or Bible schools. The graphic shows that more frequent words mentioned are represented in relatively bigger graphics.

Table 4.16 Frequency of Words Mentioned about the Management Knowledge that Pastors Learned from their Seminaries/Bible Schools.

Word	Length	Count	Weighted Percentage
little	6	7	28.00%
knowledge	9	4	16.00%
adequate	8	2	8.00%
basic	5	2	8.00%
able	4	1	4.00%
applicable	10	1	4.00%
apply	5	1	4.00%
practical	9	1	4.00%
real	4	1	4.00%
received	8	1	4.00%
roughly	7	1	4.00%
usable	6	1	4.00%
work	4	1	4.00%

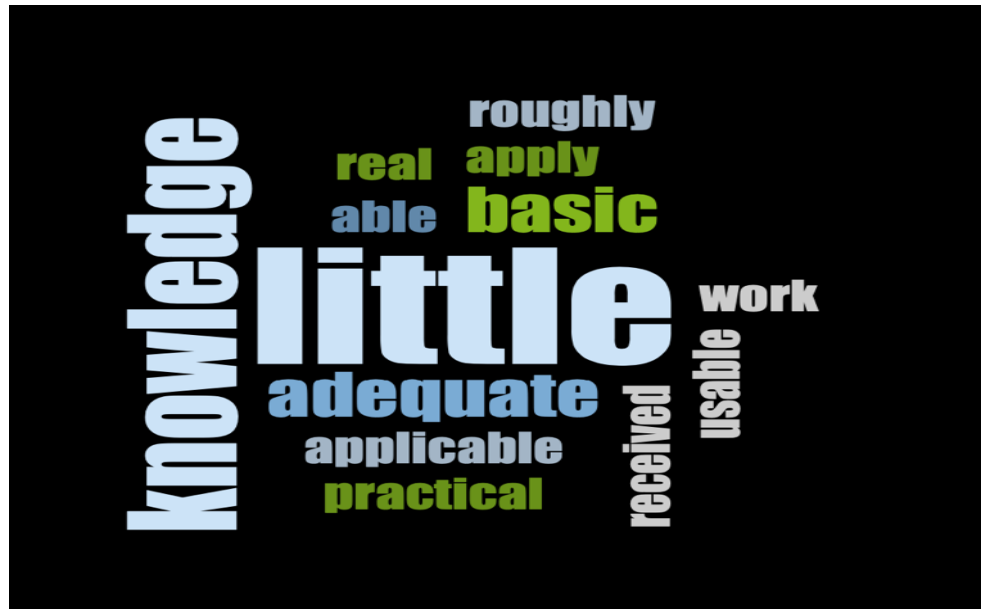


Figure 4. 28 Frequency of Words Mentioned about the Management Knowledge that Pastors Learned from their Seminaries/Bible Schools

4.3.5 Inactive Use of the Planning Skill by Pastors Due to the Number of Years of Service.

Table 4.17 presents a finding, which shows the frequency of reasons mentioned by the ten pastors about their inactive use of the planning skill in their work. Figure 4.29 also graphically presents the word cloud of the same finding. The graphics show that more frequent words mentioned are represented in relatively bigger graphics.

Table 4.17 Frequency of Reasons Mentioned about the Reasons Pastors Do Not Use their Planning Skills

Files\4. Interview Note 10 references coded, 2.79% coverage		Word	Length	Count	Weighted Percentage
Reference 1: 0.23% coverage are not able to exercise their management skills as they like.		junior	6	8	13.33%
Reference 2: 0.25% coverage have enough authority to make full use of their management skills.		skills	6	6	10.00%
Reference 3: 0.24% coverage they are probably too junior to exhibit their planning skills.		planning	8	5	8.33%
Reference 4: 0.18% coverage they are too junior to exhibit their authority.		authority	9	3	5.00%
Reference 5: 0.42% coverage they are too junior in their work environment, so they may not be able to do much in the planning task of the church.		exercise	8	3	5.00%
Reference 6: 0.23% coverage they are still junior to make use of their management skills.		management	10	3	5.00%
Reference 7: 0.47% coverage if they are not the founding members of the church, they may probably be too junior in actively leading in the planning efforts.		church	6	2	3.33%
Reference 8: 0.21% coverage they may be too junior to exercise their planning skills.		exhibit	7	2	3.33%
Reference 9: 0.29% coverage they are too junior to express their authority in the planning role of the work.		probably	8	2	3.33%
Reference 10: 0.27% coverage they are too junior and are not in the position to exercise their skills.		actively	8	1	1.67%
		efforts	7	1	1.67%
		enough	6	1	1.67%
		environment	11	1	1.67%
		express	7	1	1.67%
		founding	8	1	1.67%
		leading	7	1	1.67%
		members	7	1	1.67%
		position	8	1	1.67%

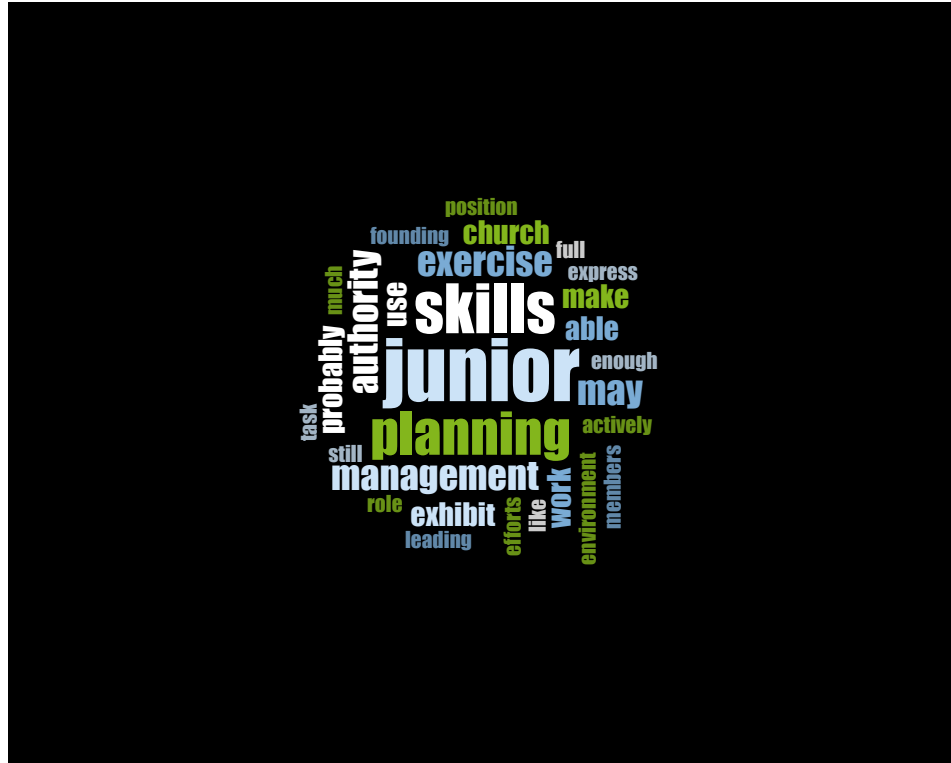


Figure 4. 29 Frequency of Reasons Mentioned about the Reasons Pastors Do Not Use their Planning Skills

4.3.6 Inactive Use of the Management Skills by Pastors who Have Done Life-skill Training and Graduated with Business Degree

Table 4.18 and Table 4.19 presents a finding, which shows the reasons mentioned by the ten pastors about the possible reasons of inactive use of management skills by Thai pastors who received training on life-skill as well as those with business degrees respectively.

Table 4.18 Reasons for Inactive in Using Management Skills by Pastors with Life-skill Training

Files\4. Interview Note 12 references coded, 2.19% coverage	
underrate their scores.	Reference 1: 0.09% coverage
less busy	Reference 2: 0.04% coverage
take it easy on their day-to-day work.	Reference 3: 0.14% coverage
these pastors may not be in a convenient position to exercise their management skills.	Reference 4: 0.33% coverage
because of their training in like-skill	Reference 5: 0.15% coverage
they ignore management skills in their work.	Reference 6: 0.17% coverage
not sure.	Reference 7: 0.04% coverage
because those pastors who are interested in life-skill tend to pay less interest in management skills.	Reference 8: 0.39% coverage
not sure.	Reference 9: 0.04% coverage
these pastors do not focus on using their management skills.	Reference 10: 0.23% coverage
not sure	Reference 11: 0.03% coverage
these pastors may focus more on the human-side and spirituality aspects of the work; therefore, they do not use adequate hard skills of management.	Reference 12: 0.55% coverage

Table 4.19 Reasons for Inactive Use of Management Skills for Pastors with Business Degree

Files\\4. Interview Note 10 references coded, 2.25% coverage	
	<i>Reference 1: 0.04% coverage</i>
not sure.	
	<i>Reference 2: 0.39% coverage</i>
do not want their management knowledge to marginalize the work of the spiritual aspects of the ministry.	
	<i>Reference 3: 0.04% coverage</i>
no answer.	
	<i>Reference 4: 0.65% coverage</i>
because those having business degree education may tend to suppress the usage of management skills while intentionally trying to seek spiritual discernment in their work.	
	<i>Reference 5: 0.50% coverage</i>
those who receive business degrees tend to be more autocratic in their work styles, therefore, they exhibit fewer management skills.	
	<i>Reference 6: 0.04% coverage</i>
not sure.	
	<i>Reference 7: 0.04% coverage</i>
not sure.	
	<i>Reference 8: 0.29% coverage</i>
they may think that they should not use management skills in the ministry work.	
	<i>Reference 9: 0.04% coverage</i>
not sure.	
	<i>Reference 10: 0.22% coverage</i>
they may focus more on work harmony rather than management.	

4.4 Conclusion

This chapter reiterates the hypothesis of the study, provides findings for both quantitative research and qualitative research. For the quantitative research, a sample size of 376 pastors randomly selected have participated in the study. I use IBM SPSS Statistics Version 27 as the software tool to calculate statistical data gathered from the respondents. The chapter also presents findings on demographic information of the respondents, descriptive statistics, crosstab statistics, inferential statistics. For qualitative research, it presents interview results of 10 pastors who had participated in the quantitative survey. Data gathered in the qualitative study is analyzed using the NVivo software. All the findings presented in this chapter will be analyzed and discussed in detail in Chapter 5.

CHAPTER 5

DISCUSSION & ANALYSIS OF FINDINGS

5.1 Introduction

As mentioned in Section 4.1 which stated the thesis of this study, the three research questions of this study are:

Research Question 1: What is the relationship between Thai pastors' performance in the ministry and their management knowledge and skills?

Research Question 2: How do Thai pastors perceive their ministerial performance?

Research Question 3: How do Thai pastors perceive their management knowledge and skills?

Based upon the three research questions, the purpose of this study is to find out the relationship between Thai pastors' performance in the ministry and their management knowledge and skills. In addition, I want to prove that an understanding and an awareness of management knowledge and skills can greatly enhance the performance of Thai pastors' ministry works. In other words, on the contrary, the lack of management knowledge and skills in ministry negatively affects the pastors' ministry performance.

Thus, the discussion and analysis of the quantitative and qualitative findings from the previous chapter are to answer these three research questions and provide proof of the hypothesis as well as to establish foundations for proposing suggestions to improve the performance of Thai pastors in their ministries; and thereafter to improve the effectiveness

of the churches they are serving in. The discussion and analysis of the quantitative and qualitative findings are coherently explained as they enhance each other's points. This is a unique benefit of the Mixed Methods Research Design of the study and it helps in the interpretation and explanation of the findings.²⁴⁴ The following discussions follow the presentation of the previous chapter in the same manner. In addition, some tables and figures which are presented in the previous chapter are represented alongside as needed, while I intentionally maintain the same reference identifications.

The discussion starts off on the profile of the survey respondents to uncover who they are and what kind of background they possess as being covered in this study. I then move on to discuss the descriptive statistics of the datasets derived from the responses of both Part B and Part C of the survey questionnaire, in which case, I discuss the reliability and validity of the data. The subsequent step is to discuss the data's distribution and dispersion to prove their normality, which is required to ensure that the result of further regressions analysis is robust. Then, I follow on with the discussion of the regressions analysis to ensure the reliability of the datasets as well as to ensure the independence between dependent variables, or outcome variables (data from Part B) and the independent variables (data from Part C). At the same time, the discussion explains the proof of significance that the independent variables can properly explain the trend of the dependent variables as well as to prove that both the dependent variables and the independent variables are linear. Eventually, the discussion focuses on the proof of the relationship or correlations between the dependent variables and the independent variables—these answer all the research questions as well as the hypothesis of the study.

²⁴⁴ Creswell, *A Concise Introduction*, 17.

5.2 Profile of the Respondents

Analysis of the general profiles of the survey respondents from the sampling of 376 pastors, the followings are my observations.

1. Education level of the pastors, as represented in Table 4.1: To my little surprise, as many as 338 pastors, or 89.9% of the total indicated that they have bachelor's degrees or master's degrees or higher. That leaves pastors with vocational certificates or lower educational levels to only 38 persons or 10.1% of the total. Though statistically, our sampling size represents 5.7% of the total population of pastors in Thailand, I cannot make a firm generalized claim that the overall pastors in Thailand have a good educational levels, since the respondents who responded to the survey are considered uncontrolled sampling group. However, our finding is a positive sign as Thai churches have a fairly good number of pastors with a good level of educations.

Table 4.1 Your education background

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Vocational and below	38	10.1	10.1	10.1
	Bachelor's degree	153	40.7	40.7	50.8
	Master's degree or higher	185	49.2	49.2	100.0
	Total	376	100.0	100.0	

2. Field of study, as represented in Table 4.2: There is no surprise here as most pastors, 319 or 84.8% of the total indicated that they went through formal theological training in their education. However, by having a closer look into the data, I am surprised to find that out of 319 pastors who obtained theological education, the

majority of them, which includes 169 pastors or 44.9% of the total of 376 pastors, received master's degree or higher. While 117 pastors or 31.1% of the total received bachelor's degrees, and only 33 pastors, or 8.8% of the total received only vocational certificates or diplomas. The statistics are presented in Table 5.1. This means that the majority of Thai pastors from the sampling are statistically well educated in theological study and have completed higher education levels. It can safely say that the current situation of Thai pastors is fairly good as a great number of them are theologically well trained.

Table 4.2 Filed of Study

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Biblical/Theological Study	319	84.8	84.8	84.8
	Secular Business/Economics/Public Administration	20	5.3	5.3	90.2
	Secular Science/Engineering/Architect	11	2.9	2.9	93.1
	Secular Political Science/Liberal Arts/Education	26	6.9	6.9	100.0
	Total	376	100.0	100.0	

Table 5. 1 Your Educational Background vs Field of Study Crosstabulation

		Filed of Study					Table 5.1
			Biblical/Theological Study	Secular Business/Economics/Public Administration	Secular Science/Engineering/Architecture	Secular Political Science/Liberal Arts/Education	Total
Your education background	Vocational and below	Count	33	3	1	1	38
		% within Your education background	86.8%	7.9%	2.6%	2.6%	100.0%
		% within Filed of Study	10.3%	15.0%	9.1%	3.8%	10.1%
		% of Total	8.8%	0.8%	0.3%	0.3%	10.1%
	Bachelor's degree	Count	117	12	6	18	153
		% within Your education background	76.5%	7.8%	3.9%	11.8%	100.0%
		% within Filed of Study	36.7%	60.0%	54.5%	69.2%	40.7%
		% of Total	31.1%	3.2%	1.6%	4.8%	40.7%
	Master's degree or higher	Count	169	5	4	7	185
		% within Your education background	91.4%	2.7%	2.2%	3.8%	100.0%
		% within Filed of Study	53.0%	25.0%	36.4%	26.9%	49.2%
		% of Total	44.9%	1.3%	1.1%	1.9%	49.2%
Total		Count	319	20	11	26	376
		% within Your education background	84.8%	5.3%	2.9%	6.9%	100.0%
		% within Filed of Study	100.0%	100.0%	100.0%	100.0%	100.0%
		% of Total	84.8%	5.3%	2.9%	6.9%	100.0%

3. Age range, as represented in Table 4.3: It is found that a little more than half of the pastors in our sampling, 194 pastors (133 + 61) or 51.6% (35.4% + 16.2%) of the total, are 51 years old or older. That leaves almost another half, 182 pastors (28 + 154) or 48.4% (7.4% + 41%) of the total pastors, who are below 51 years old. Furthermore, only 28 pastors, or 7.4% of the total are below 35 years old. It is apparent that Thai pastors in our survey, are statistically in an older age range (above 50 years old). This group of pastors will reach their retirement age within the next ten years. With this finding, I reckon that the next decade will be a very important window of time for Thai churches as the above-50-year-old pastors can

be most effective in their ministry due to their experience and seniority. God willing, many of them may be able to serve many more years beyond their retirement age of 60 years old so that they can overlap with the next generation of younger pastors and pass the baton to them.

Table 4.3 Your age

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Below 35	28	7.4	7.4	7.4
	35 – 50	154	41.0	41.0	48.4
	51 – 60	133	35.4	35.4	83.8
	Above 60	61	16.2	16.2	100.0
	Total	376	100.0	100.0	

4. Years of serving as pastors, as represented in Table 4.4: Out of the total of 376 pastors in our sampling, 152 pastors or 40.4% of the total have served as pastors for more than 20 years. Those serving 5 years or below consist of 48 pastors or 12.8% of the total, 76 pastors or 20.2% of the total have served for 6-10 years, and 100 pastors or 26.6% of the total have served for 11-20 years.

Table 4.4 Years of serving as pastor

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	5 years or below	48	12.8	12.8	12.8
	6–10 years	76	20.2	20.2	33.0
	11–20 years	100	26.6	26.6	59.6
	Above 20 years	152	40.4	40.4	100.0
	Total	376	100.0	100.0	

A deeper analysis of the data is conducted by generating a crosstab table through IBM SPSS software as shown in Table 5.2. I find that those pastors who have been serving more than 20 years and are above 50 years old, consist of 116 pastors (74

+ 42) or 30.9% (19.7% + 11.2%) of the total and are well established in their ministry, thus they are likely to create the most impact in their churches due to both the seniority of their age and the length of time of services.

Table 5. 2 Your Age vs Years of Serving as Pastor

							Table 5.2
			Years of serving as pastor				
			5 years or below	6–10 years	11–20 years	Above 20 years	Total
Your age	Below 35	Count	17	11	0	0	28
		% within Your age	60.7%	39.3%	0.0%	0.0%	100.0%
		% within Years of serving as pastor	35.4%	14.5%	0.0%	0.0%	7.4%
		% of Total	4.5%	2.9%	0.0%	0.0%	7.4%
	35 – 50	Count	22	37	59	36	154
		% within Your age	14.3%	24.0%	38.3%	23.4%	100.0%
		% within Years of serving as pastor	45.8%	48.7%	59.0%	23.7%	41.0%
		% of Total	5.9%	9.8%	15.7%	9.6%	41.0%
	51 – 60	Count	8	18	33	74	133
		% within Your age	6.0%	13.5%	24.8%	55.6%	100.0%
		% within Years of serving as pastor	16.7%	23.7%	33.0%	48.7%	35.4%
		% of Total	2.1%	4.8%	8.8%	19.7%	35.4%
	Above 60	Count	1	10	8	42	61
		% within Your age	1.6%	16.4%	13.1%	68.9%	100.0%
		% within Years of serving as pastor	2.1%	13.2%	8.0%	27.6%	16.2%
		% of Total	0.3%	2.7%	2.1%	11.2%	16.2%
Total	Count	48	76	100	152	376	
	% within Your age	12.8%	20.2%	26.6%	40.4%	100.0%	
	% within Years of serving as pastor	100.0%	100.0%	100.0%	100.0%	100.0%	
	% of Total	12.8%	20.2%	26.6%	40.4%	100.0%	

In addition, among these groups, their educational levels are also relatively high as there are 96 pastors (73 + 23) or 25.5% (19.4% + 6.1%) of the total who are above 50 years old and have obtained masters' degrees, as presented in Table 5.3. From the same Table, the number of the 50s and older who have obtained bachelor's degree or higher has even increased to 174 pastors (96 + 48 + 30) or 46.3% (25.5%

+ 12.8% + 8%) of the total. Again, this is a good statistical indication that nowadays Thai churches are well-positioned and blessed with quality pastors in terms of their theological training and experience in ministry.

Table 5. 3 Your Age vs Your Educational Background

Table 5.3						
			Your education background			
			Vocational and below	Bachelor's degree	Master's degree or higher	Total
Your age	Below 35	Count	3	17	8	28
		% within Your age	10.7%	60.7%	28.6%	100.0%
		% within Your education background	7.9%	11.1%	4.3%	7.4%
		% of Total	0.8%	4.5%	2.1%	7.4%
	35 – 50	Count	15	58	81	154
		% within Your age	9.7%	37.7%	52.6%	100.0%
		% within Your education background	39.5%	37.9%	43.8%	41.0%
		% of Total	4.0%	15.4%	21.5%	41.0%
	51 – 60	Count	12	48	73	133
		% within Your age	9.0%	36.1%	54.9%	100.0%
		% within Your education background	31.6%	31.4%	39.5%	35.4%
		% of Total	3.2%	12.8%	19.4%	35.4%
	Above 60	Count	8	30	23	61
		% within Your age	13.1%	49.2%	37.7%	100.0%
		% within Your education background	21.1%	19.6%	12.4%	16.2%
		% of Total	2.1%	8.0%	6.1%	16.2%
Total	Count	38	153	185	376	
	% within Your age	10.1%	40.7%	49.2%	100.0%	
	% within Your education background	100.0%	100.0%	100.0%	100.0%	
	% of Total	10.1%	40.7%	49.2%	100.0%	

- Attending seminar/workshop/training/conference, as represented in Table 4.5: It is statistically obvious that a good number of Thai pastors from our respondents, 360 pastors (127 + 231 + 2) or 95.7% (33.8% + 61.4% + 0.5%) of the total of 376 pastors, have attended management and/or leadership and/or administration

training through seminar/workshop/training/conference, which are major sources of acquiring management knowledge and skills outside the formal seminary training. This contributes to the high level of their performance in ministry work; thus, their churches are likely to be fairly effective as evidenced in the quantitative study. This fact also indicates that seminars/ workshops/ training/ conferences are important sources of management knowledge, which are outside seminaries or Bible schools. Furthermore, the qualitative research findings indicate, as well, that among other sources that pastors depend on are such as from work experience, while some of the pastors acquire the management knowledge from self-study and only a few from the biblical source. On the flip side, the finding tells us that there is an obvious need to incorporate management-related courses in the curriculum of seminaries and Bible schools. Based upon the literature review in Chapter 2, it is evident that the Scriptures provide foundational knowledge of management and leadership knowledge which are not fully utilized by seminaries/ Bible schools, Christians, and churches in Thailand.

Table 4.5 Ever attended seminar/ workshop/ training/ conference in the following areas

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Management	127	33.8	33.8	33.8
	Leadership	231	61.4	61.4	95.2
	Administration	2	.5	.5	95.7
	Life-Skills (EQ)	6	1.6	1.6	97.3
	Other soft skills	10	2.7	2.7	100.0
	Total	376	100.0	100.0	

6. Weekly average of worship attendance and ethnicity of the congregation: Firstly, out of the total of 376 churches in our sampling, as represented in Table 4.6, there are 15 churches or 4% of the total that have above 500 congregants, which are considered to be upper-medium to large churches in Thailand. The majority of the churches in our survey sampling are 126 churches or 33.5% of the total which have a weekly average of 26-50 worshippers.

Table 4.6 What is your church's average weekly worship attendance

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	25 and lower	58	15.4	15.4	15.4
	26-50	126	33.5	33.5	48.9
	51-100	115	30.6	30.6	79.5
	101-200	35	9.3	9.3	88.8
	201-500	27	7.2	7.2	96.0
	Above 500	15	4.0	4.0	100.0
	Total	376	100.0	100.0	

The next highest number of weekly worshippers in our survey is the churches with 51-100 people, with 115 churches or 30.6% of the total. It is quite typical that the majority of churches in Thailand are considered small-size compared to the Western churches. It is also apparent that from the eyes of Thai Christians as well as foreign missionaries, the ministry field in Thailand is hard ground and difficult for the Gospel to penetrate in this Buddhist country. There are not many large churches in Bangkok or some big cities in Thailand. While most churches in up-country or in rural areas are relatively small. Secondly, in terms of ethnicity, Table 4.7 indicates that the majority of our survey sampling is either Thai or Thai-Chinese

ethnic churches with 284 churches or 75.5% of the total and 65 churches or 17.5% of the total respectively.

Table 4.7 How do you see your church in term of ethnicity

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Mostly Thai	284	75.5	75.5	75.5
	Mostly Thai-Chinese Ethnic	65	17.3	17.3	92.8
	Mostly Minority	11	2.9	2.9	95.7
	Mostly Minority-Thai Ethnic	13	3.5	3.5	99.2
	Mostly International	3	.8	.8	100.0
	Total	376	100.0	100.0	

A deeper analysis is required to understand the nature of the majority of churches in our sampling. I perform a crosstab analysis to compare between the size of the church and the ethnicity of the congregation from the datasets; the finding is presented in Table 5.4. We can see that of the 15 churches that have a weekly average of greater than 500 worshippers, 6 of the churches are Thai ethnic churches and 7 churches are Thai-Chinese ethnic churches respectively. There is only one church that belongs to the minority people and another one is considered to be an international church. In addition, among the 65 Thai-Chinese ethnic churches within our pool, 46.2% (15.4% + 20% + 10.8%) or 30 churches of them have a weekly worshipper of higher than 100 congregants. While only 14.8% (8.1% + 4.6% + 2.1%) or 42 churches of the total of 284 Thai-ethnic churches have weekly worshippers of greater than 100 people. On the other hand, within this group, 85.2% (17.6% + 36.6% + 31%) of them or 242 (50 + 104 + 88) churches have a weekly congregant of less than 100 people.

Table 5. 4 What is Your Church's Weekly Average Worshipers vs How Do You See Your Church in Term of Ethnicity

Table 5.4

			How do you see your church in term of ethnicity					
			Mostly Thai	Mostly Thai-Chinese Ethnic	Mostly Minority	Mostly Minority-Thai Ethnic	Mostly International	Total
What is your church's average weekly worship attendance	25 and lower	Count	50	3	2	3	0	58
		% within What is your church's average weekly worship attendance	86.2%	5.2%	3.4%	5.2%	0.0%	100.0%
		% within How do you see your church in term of ethnicity	17.6%	4.6%	18.2%	23.1%	0.0%	15.4%
		% of Total	13.3%	0.8%	0.5%	0.8%	0.0%	15.4%
	26-50	Count	104	14	3	5	0	126
		% within What is your church's average weekly worship attendance	82.5%	11.1%	2.4%	4.0%	0.0%	100.0%
		% within How do you see your church in term of ethnicity	36.6%	21.5%	27.3%	38.5%	0.0%	33.5%
		% of Total	27.7%	3.7%	0.8%	1.3%	0.0%	33.5%
	51-100	Count	88	18	4	4	1	115
		% within What is your church's average weekly worship attendance	76.5%	15.7%	3.5%	3.5%	0.9%	100.0%
		% within How do you see your church in term of ethnicity	31.0%	27.7%	36.4%	30.8%	33.3%	30.6%
		% of Total	23.4%	4.8%	1.1%	1.1%	0.3%	30.6%
	101-200	Count	23	10	0	1	1	35
		% within What is your church's average weekly worship attendance	65.7%	28.6%	0.0%	2.9%	2.9%	100.0%
		% within How do you see your church in term of ethnicity	8.1%	15.4%	0.0%	7.7%	33.3%	9.3%
		% of Total	6.1%	2.7%	0.0%	0.3%	0.3%	9.3%
	201-500 (201 - 500 คน)	Count	13	13	1	0	0	27
		% within What is your church's average weekly worship attendance	48.1%	48.1%	3.7%	0.0%	0.0%	100.0%
		% within How do you see your church in term of ethnicity	4.6%	20.0%	9.1%	0.0%	0.0%	7.2%
		% of Total	3.5%	3.5%	0.3%	0.0%	0.0%	7.2%
	Above 500 (เกินกว่า 500 คน)	Count	6	7	1	0	1	15
		% within What is your church's average weekly worship attendance	40.0%	46.7%	6.7%	0.0%	6.7%	100.0%
		% within How do you see your church in term of ethnicity	2.1%	10.8%	9.1%	0.0%	33.3%	4.0%
		% of Total	1.6%	1.9%	0.3%	0.0%	0.3%	4.0%
Total	Count	284	65	11	13	3	376	
	% within What is your church's average weekly worship attendance	75.5%	17.3%	2.9%	3.5%	0.8%	100.0%	
	% within How do you see your church in term of ethnicity	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	
	% of Total	75.5%	17.3%	2.9%	3.5%	0.8%	100.0%	

It is not to my surprise to discover that among the larger churches (greater than 500 weekly average worshippers), Thai-Chinese ethnic churches have a slightly greater number of churches (that is 7 churches) than Thai-ethnic churches (that is 6 churches). In addition, the percentage of Thai-Chinese ethnic churches which have a weekly average worshipper of greater than 100 congregants are 46.2% out of 65 churches, while the percentage of Thai-ethnic churches that have a weekly average worshipper of the same size is only 14.8% or 42 churches out of 284 churches. Therefore, we can see that the statistics show that Thai-Chinese ethnic churches are comparatively larger than Thai-ethnic churches by the number of congregants. One of the reasons may be the historical development of Thai Christianity. It can be explained by the fact that when protestant Christianity entered into Thailand as it was called Siam at the time around 1828,²⁴⁵ the missionaries were only allowed to evangelize among the aliens but not the local Thai, in which case, people who benefitted from the Gospel were mostly Chinese immigrants living in Siam, especially in Bangkok. Therefore, it is obvious that there are many old and large Thai-Chinese churches in Bangkok and some other big cities. For example, the first protestant church in Thailand is a Thai-Chinese ethnic church which was established in 1837, it is called ‘Maitrichit Chinese Baptist Church.’

²⁴⁵ Gerald H. Anderson, *Christ and Crisis in Southeast Asia* (New York: Friendship, 1968), 33.

5.3 Descriptive Statistics

5.3.1 Validity and Reliability

In the finding, I first present the picture of the validity and reliability of the descriptive statistics. The datasets collected from the survey are proven to be valid as all the answers are properly scored by respondents, with all the 376 responses, there is no incomplete answer and all the data are accepted as valid by IBM SPSS software. Furthermore, the survey questionnaire had been field tested by some senior pastors and certain individuals with experience and expertise in research and management as mentioned earlier (please see Section 3.6.1). As for reliability, I use IBM SPSS to perform Cronbach's alpha test. The purpose of Cronbach's alpha is to measure the internal consistency of the dataset, thus measuring scale reliability.²⁴⁶ In our test, I use the overall results from the combined Likert scores of questions Part B, 9 items of the survey questionnaire (which represents 9 questions related to pastor's performance) and the combined Likert scores of each of the of Part C, 35 items of the survey questionnaire (which represents 35 questions related to management knowledge and skills). Thus, the total items fed into IBM SPSS software are 44 items. The results of the Cronbach's alpha value derived is .964, as represented in Table 4.8. This value is way higher than the reliability coefficient of .70, thus it is considered statistically significant and acceptable, which implies that the entire dataset is statistically reliable.

²⁴⁶ Neil J. Salkind, *Statistics for People Who (Think They) Hate Statistics*, 6th ed. (Thousand Oaks, California: Sage, 2017), 167.

Table 4.8 Reliability Statistics

Cronbach's Alpha	N of Items
.964	44

5.3.2 Distribution and Dispersion

5.3.2.1 Statistical Data of Respondents on Questions of Part B

The graphical illustrations of all the 9 items from questions of Part B of the survey questionnaire, as represented in Figure 4.1 to 4.9 show that the data fit the profile of statistical normal distribution, except the Figure 4.7, which represents the performance regarding internal and accounting control of the church, which is skewed toward left.

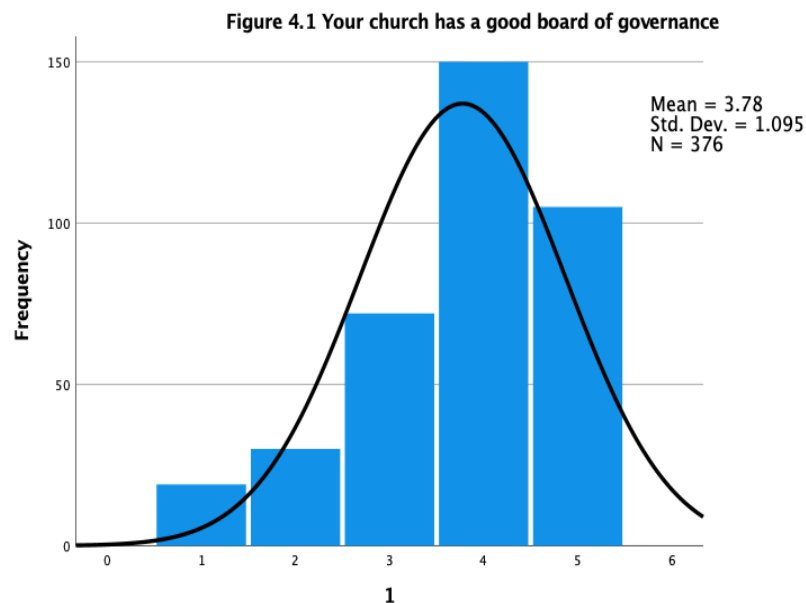


Figure 4.2 Your church observes a high discipline of spending fund

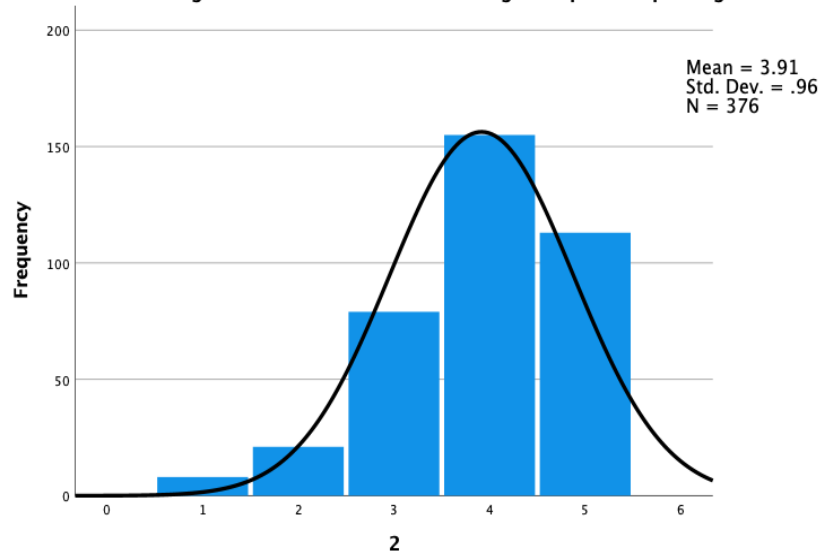


Figure 4.3 Your church has a well structured process of monitoring goal completion

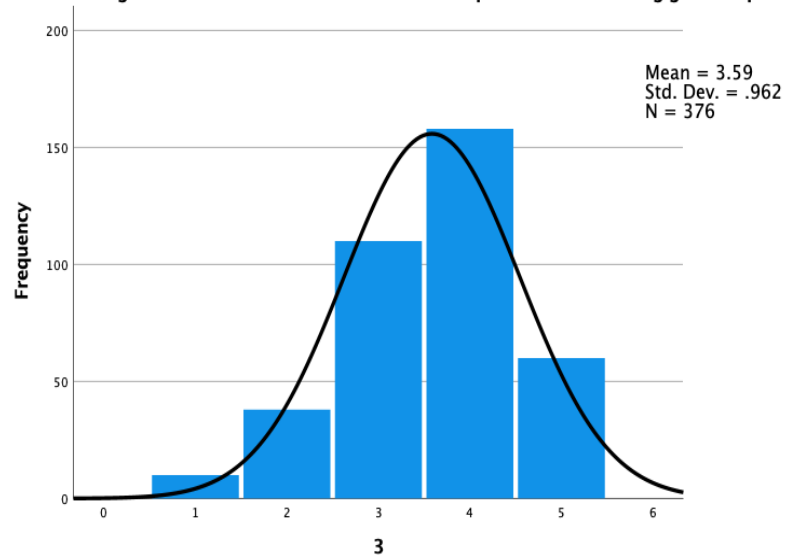


Figure 4.4 Your church's ministries and outreach programs are progressing

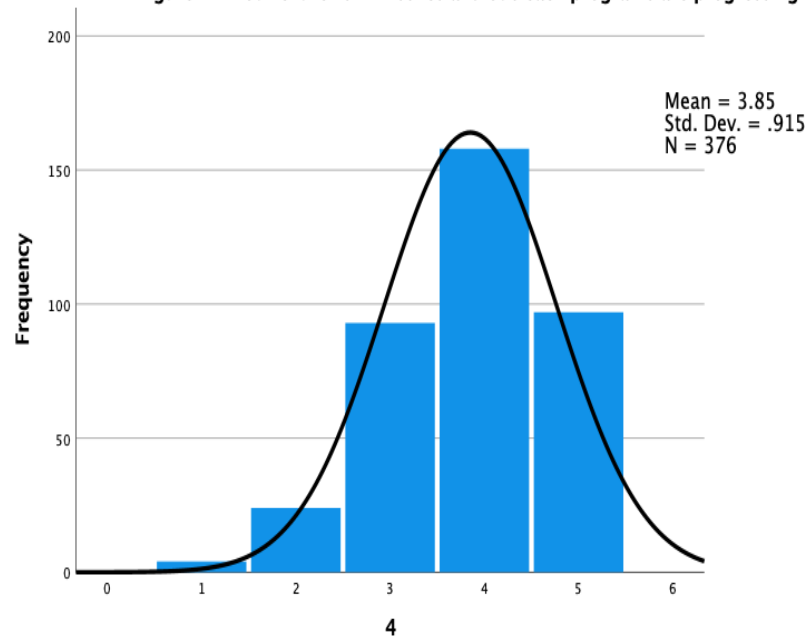


Figure 4.5 Your church has well-structured and systematic management training and development programs for all levels of leaders, staff, and volunteers

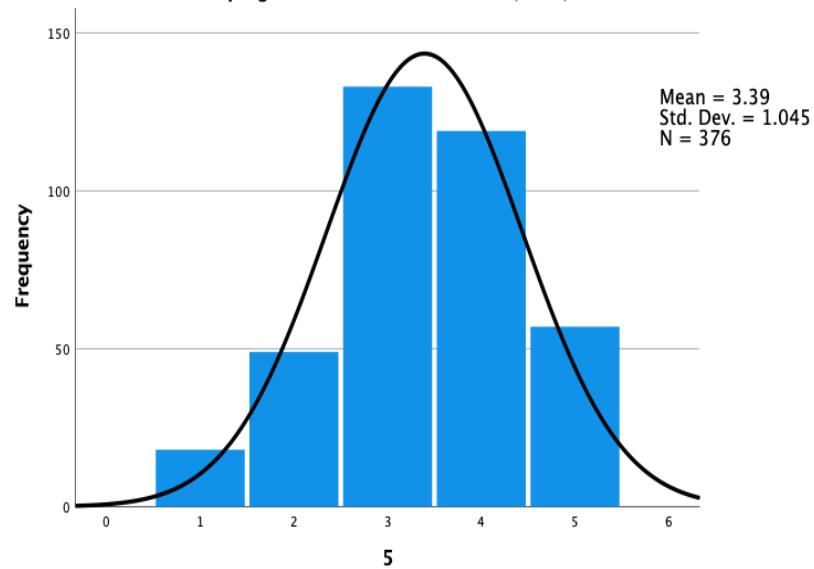


Figure 4.6 Your church has a well structured formal annual performance assessment of individual staff

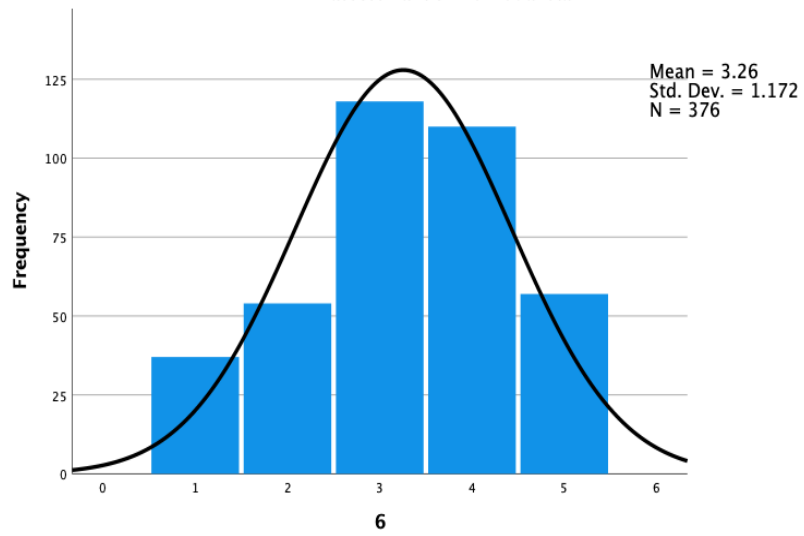


Figure 4.7 Your church has proper internal and accounting control

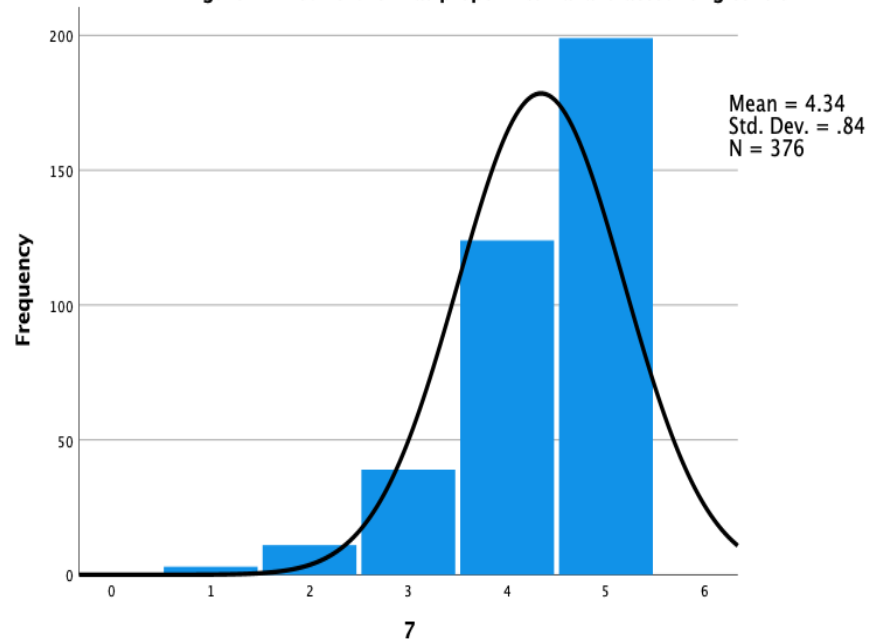


Figure 4.8 Your church/ministry is able to fulfill its core mission within expected time frame and budget by responsible people

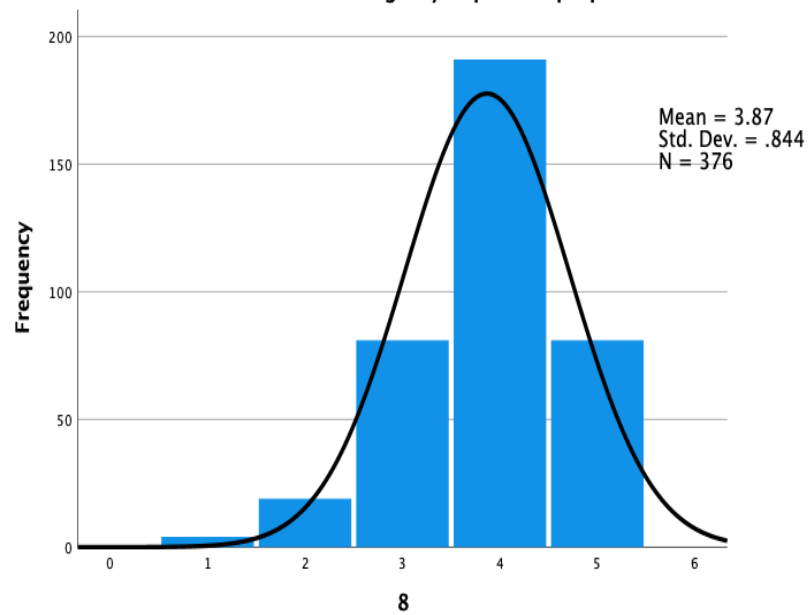
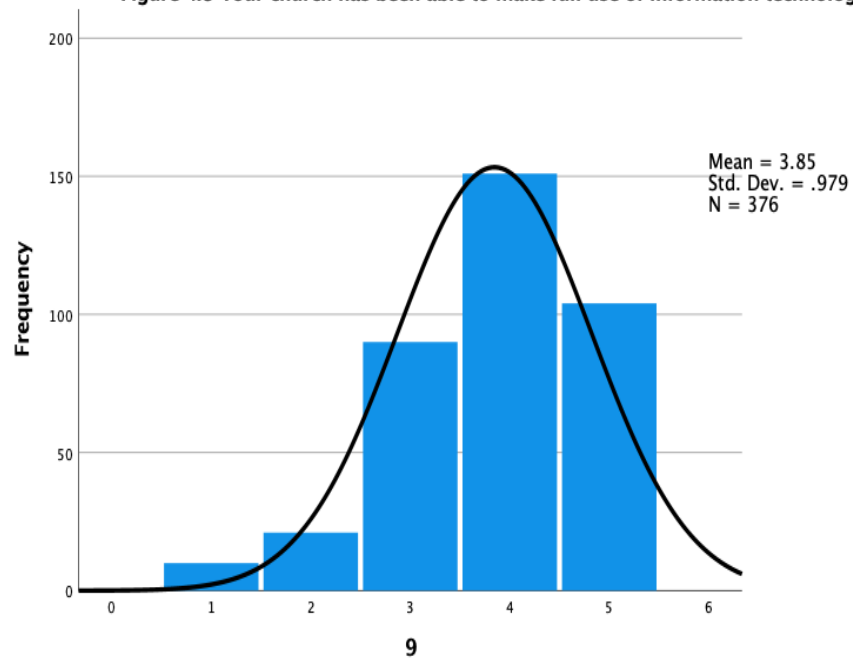


Figure 4.9 Your church has been able to make full use of information technology



However, based upon “the principle of aggregation”²⁴⁷ for analyzing summated or composite scales suggested by Warmbrod, when I combine all the scores of 9 items of Part B and produce a single composite score, then conduct the test with IBM SPSS software, the result convincingly appears to be a normally distributed graph as illustrated in Figure 5.1. Therefore, the composite score of the B dataset is suitable for further inferential analysis.

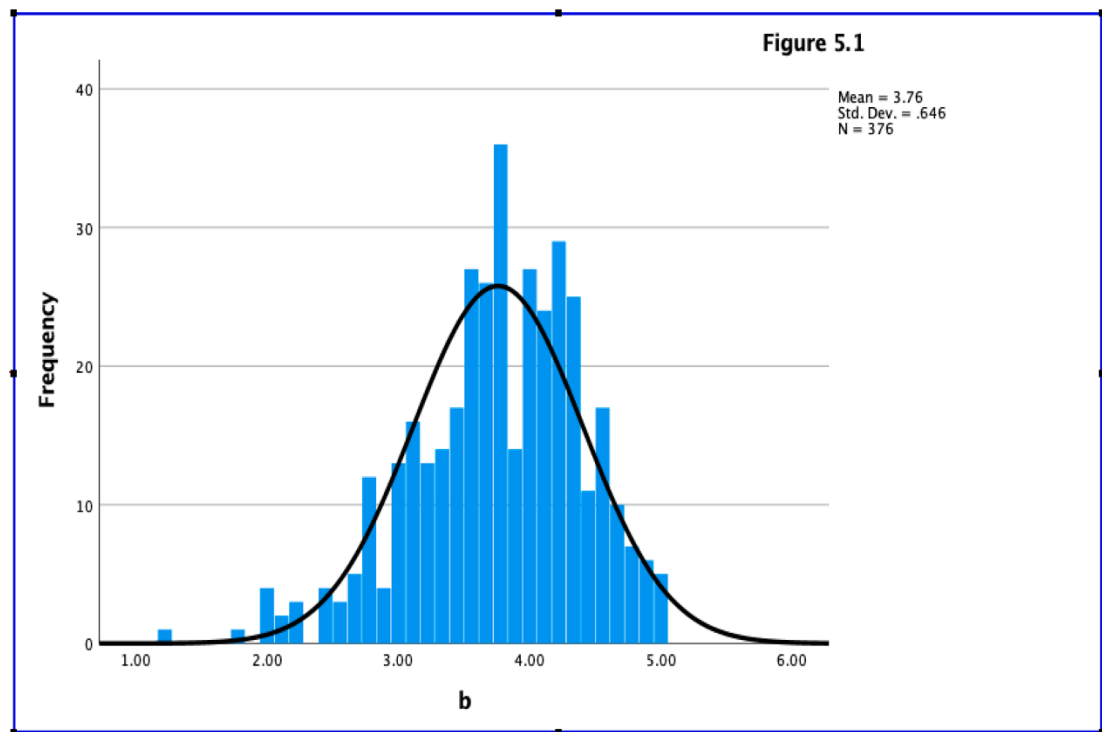


Figure 5. 1 Histogram of Composite Scores of Part B

²⁴⁷ J. Robert Warmbrod, “Reporting and Interpreting Scores Derived from Likert-type Scales,” (Journal of Agricultural Education, Vol. 55 no. 5, January 2014, p 30-47). Accessed August 1st, 2021. <https://files.eric.ed.gov/fulltext/EJ1122774.pdf>.

5.3.2.2 Statistical Data of Respondents on Questions of Part C

The statistical data of respondents on questions of Part C, which consist of 35 questions are summed up into 5 categories. Each represents a composite score within their groupings. Afterward, these datasets of 5 composite items are fed into IBM SPSS software to test their distribution. The results are graphically represented in Figures 4.11 to 4.15 as follows.

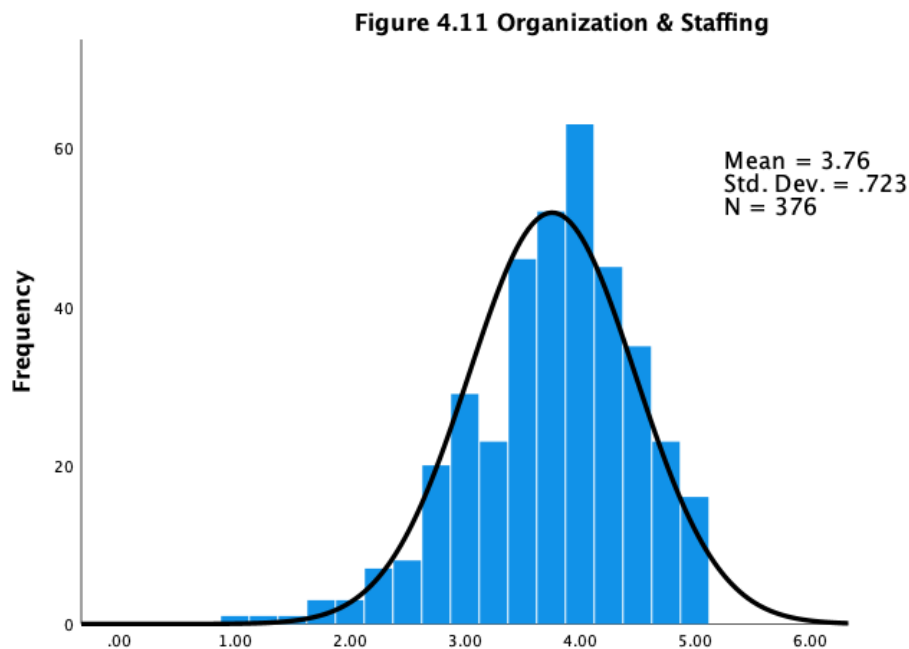


Figure 4.12 Plan & Vision

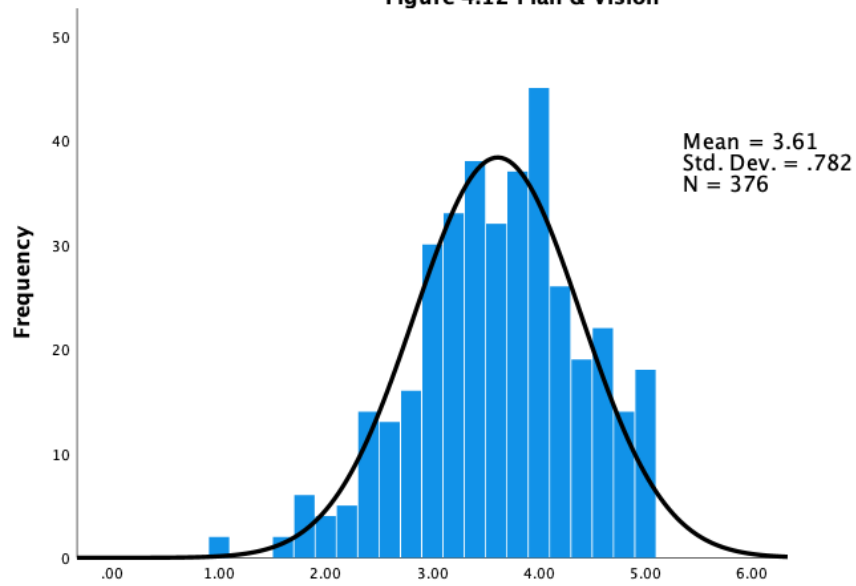


Figure 4.13 System & Processes

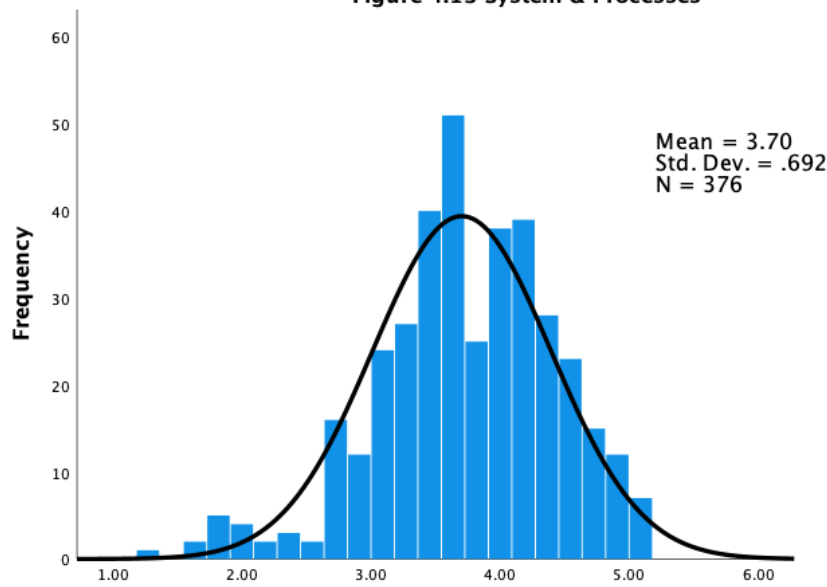


Figure 4.14 Control & Follow-up

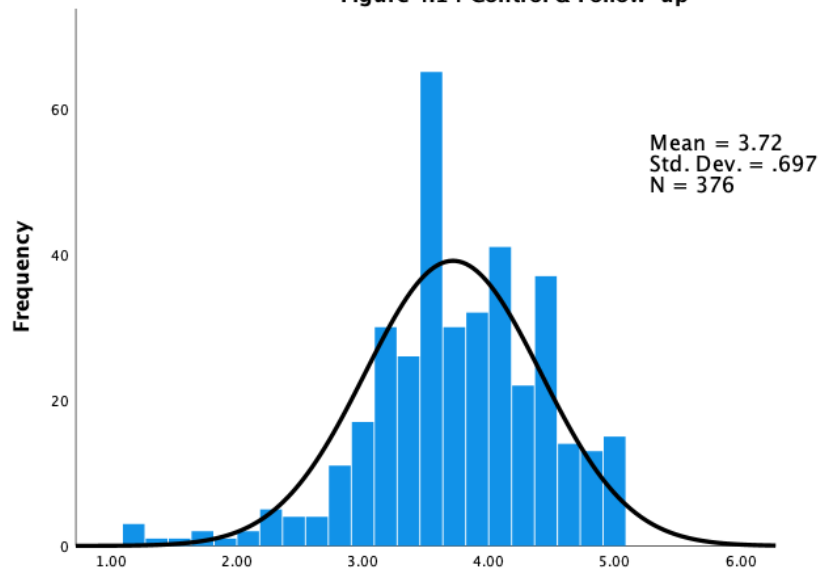
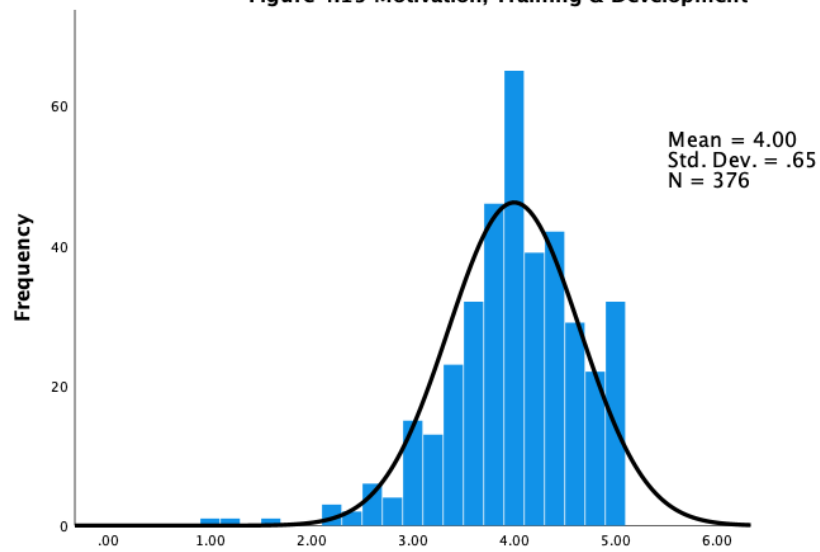


Figure 4.15 Motivation, Training & Development



The graphical illustrations present normal distribution for each of the 5 items, which proves that these independent variables are suitable for further inferential analysis in the subsequent steps.

5.3.2.3 Crosstabulation Statistics

This section discusses the analysis of crosstab by looking at various views of datasets, firstly, by pairing the composite scale of Part B, which represents pastors' performance (dependent variables) with each of the various demographic information of our respondents (Part A). Secondly, by pairing each of the 5 categories of composite scales of Part C, which represents each area of management knowledge and skills (independent variables) with various demographic information of our respondents (Part A). The analyses are aimed to uncover different aspects and dimensions of the situations of our sampling pastors (and churches). In addition, qualitative research is also brought into the discussion as they can shed some lights on certain statistical outcomes so that we can gain a better understanding of the situation among 376 churches.

5.3.2.3.1 Pastors' performance (effectiveness of churches)

From the crosstab analysis as represented in Figure 4.16, we can notice the following:

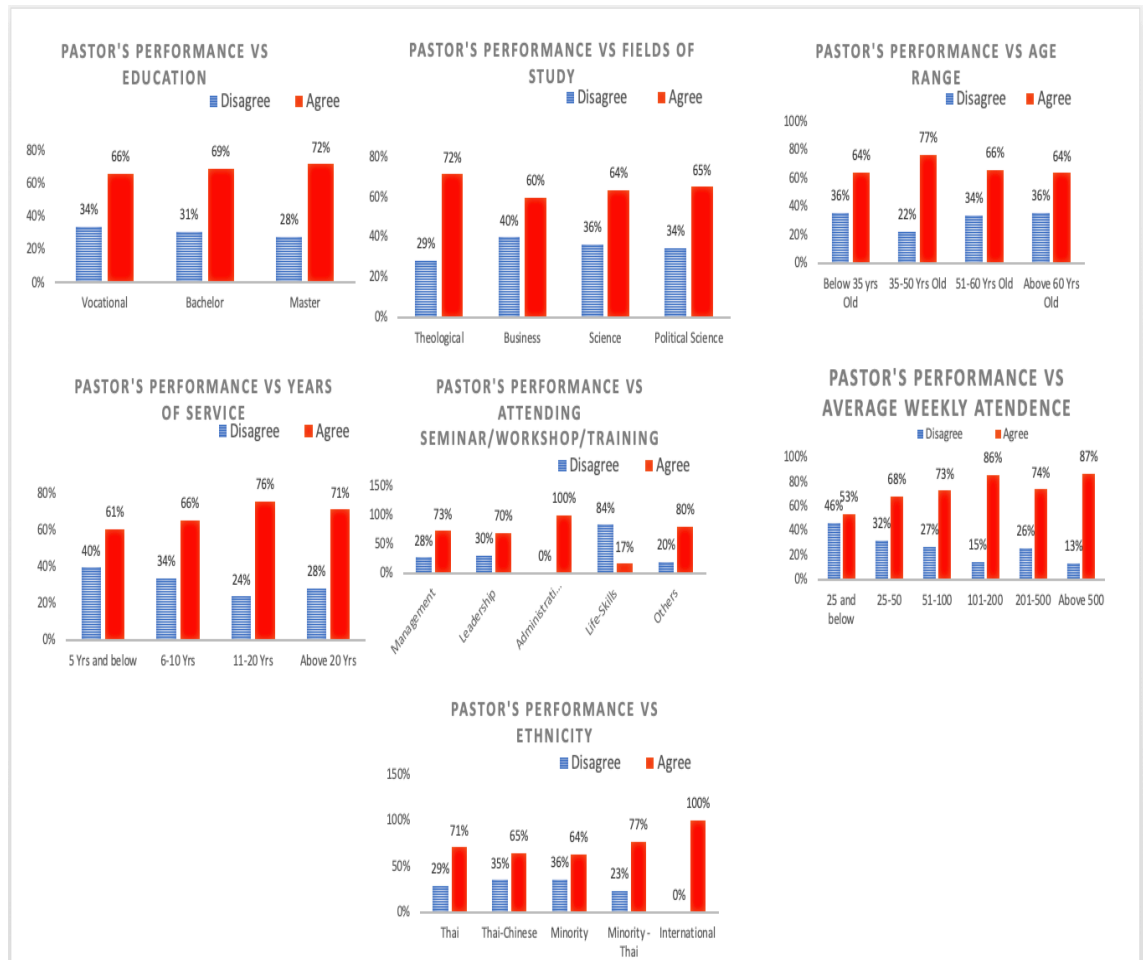


Figure 4.16 Crosstab Analysis Comparing Overall Composite Score on the Ministry's Performance of the Pastors (or Church Effectiveness) and Their Demographic Information

The graphs show that the majority of the pastors within each of their demographical groupings whether they are grouped by education levels, by areas of education (or fields of study), or by their age range, etc. they selected high scores on their ministry performance (or church effectiveness). We can see that almost all the 'Agree' bar charts are above 50%, which means that they rated themselves as having good performance in their ministry work. However, there is one exception that surprises me, for the pastors who attended the life-skill workshops, their bar chart of 'Agree' is scored at 17%, while the chart of 'disagree' is at 84%. This means that among this group of pastors, most of them evaluated their

performance with low scores. Though this is not a major issue that will cause a great impact on the overall situation of the churches in the entire population as there are only 6 out of 376 pastors who have attended life-skill training. I believe this happens because these 6 pastors also responded with low scores in their Part C (management knowledge and skills) of the survey questions, as is evident in Figure 4.21, which is represented below.

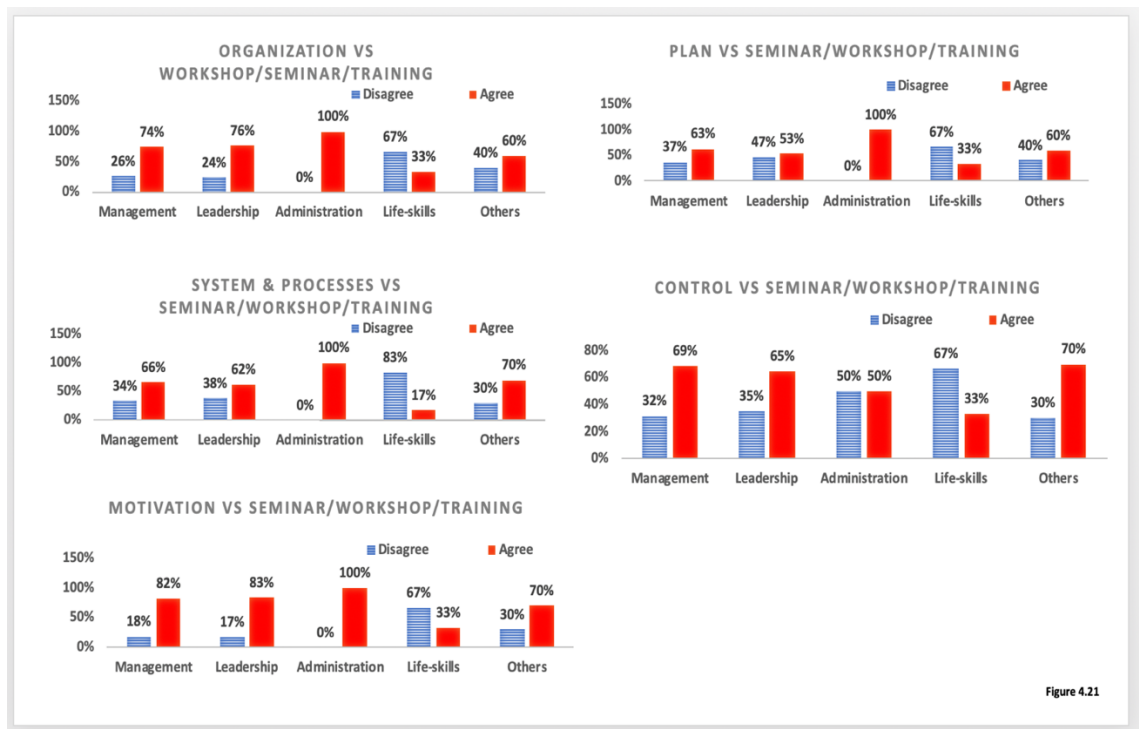


Figure 4.21 Crosstab Analysis Comparing Composite Score of Each of Part C's Five Categories and Pastors' Attending Seminar/Workshop/Training/Conference

We can notice that from Figure 4.21, the pastors who attended the life-skill workshops, score poorly, which is below 50% (disagreement) in all 5 categories of Part C of the survey questions (management knowledge and skills). Based upon the information gathered from the qualitative study performed by the interview with ten (10) pastors, the reasons cited for this outcome can be explained and highlighted as follows (please also see

Table 4.18 of Section 4.3.6): these pastors may under rated their scores in the survey, they may take an easy stance in the work so that they intentionally do not pay much attention in their management knowledge, which causes them to be relatively inactive in using their management skills, they may be in the situation that it is not convenient for them to exhibit management skills, they may voluntarily ignore the use of management skills, and they may get carried away with the life-skill knowledge so that they focus more on the human and spiritual aspects of the work than the management aspect. In any case, I think that such explanations from the interview cannot be judged as conclusive. The life-skill training should not cause the recipients of the training to be counter-productive in their works. Daniel Goleman claims that life skills are “the necessary ingredients for charm, social success... they are natural leaders, the people who can express the unspoken collective sentiment and articulate it so as to guide a group toward its goals.”²⁴⁸ As it is beyond the scope of this study to fully investigate the true causes of such outcomes, I suggest that this is an area of interest for further research for the benefit of Thai churches in the future.

5.3.2.3.2 Management Knowledge and Skills vs Pastors’ Level of Educations

The crosstab analysis comparing the composite score of each of Part C’s five categories and pastors’ level of educations is represented in Figure 4.17. From the graphs, it is obvious that the majority of 376 pastors, regardless of their level of educations, they selected high scores, above 50% (agreement), for each of the five aspects of management knowledge and skills in the survey questionnaire. This means that the majority of Thai

²⁴⁸ Daniel Goleman, *Emotional Intelligence: Why it can matter more than IQ* (New York: Bantam, 1995), 136.

pastors in our survey regardless of their educational levels, they have exhibited relatively good management knowledge and skills. It is obvious that the relatively high level of educations of Thai pastors, at present time, contributes positively to the outcomes which indicates that they have a good understanding and awareness of management knowledge and skills.

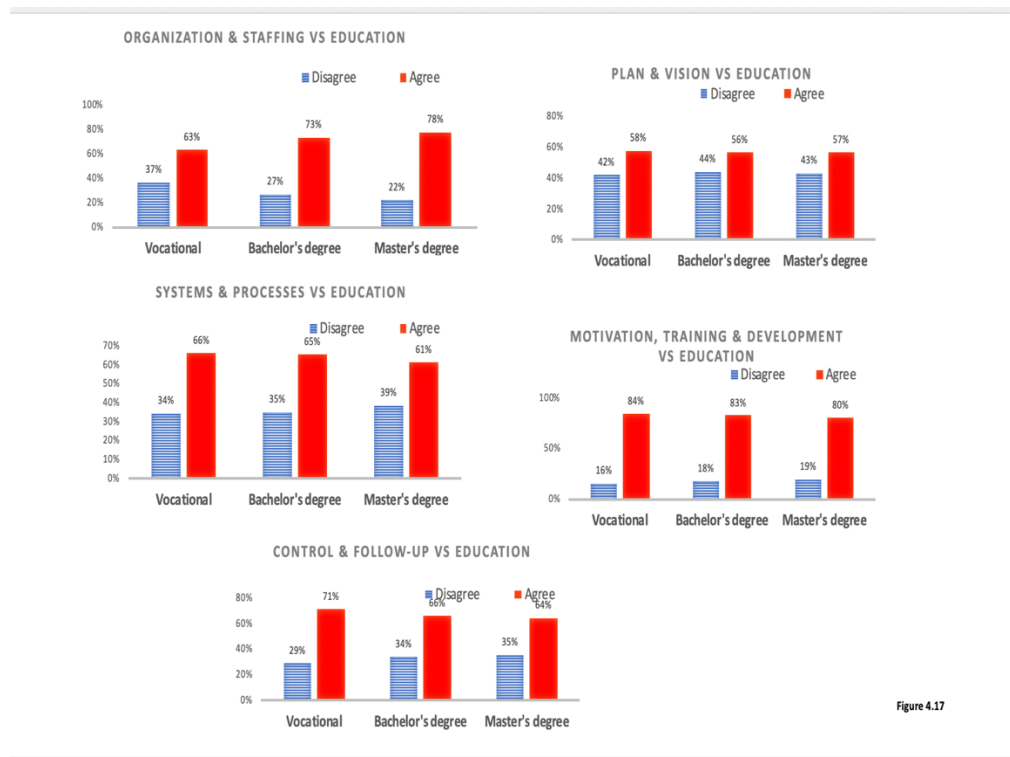


Figure 4.17 Crosstab Analysis Comparing Composite Score of Each of Part C's Five Categories and the Pastors' Level of Educations

5.3.2.3.3 Management Knowledge and Skills vs Pastors' Field of Study

The crosstab analysis comparing the composite score of each of Part C's five categories and pastors' field of study is represented in Figure 4.18. From the graphs, the majority of pastors who possess biblical/theological and political/liberal arts educational

backgrounds selected high scores, above 50% (agreement), for all the five areas of management knowledge and skills—these two groups consist of 319 and 26 pastors respectively, as represented in Table 4.2. For pastors with a business educational background, which consists of 20 pastors, the majority of them selected high scores, above 50% (agreement), only on motivation, training & development aspects of management knowledge and skills. While they selected 50% on the system & processes aspect of management knowledge and skills.

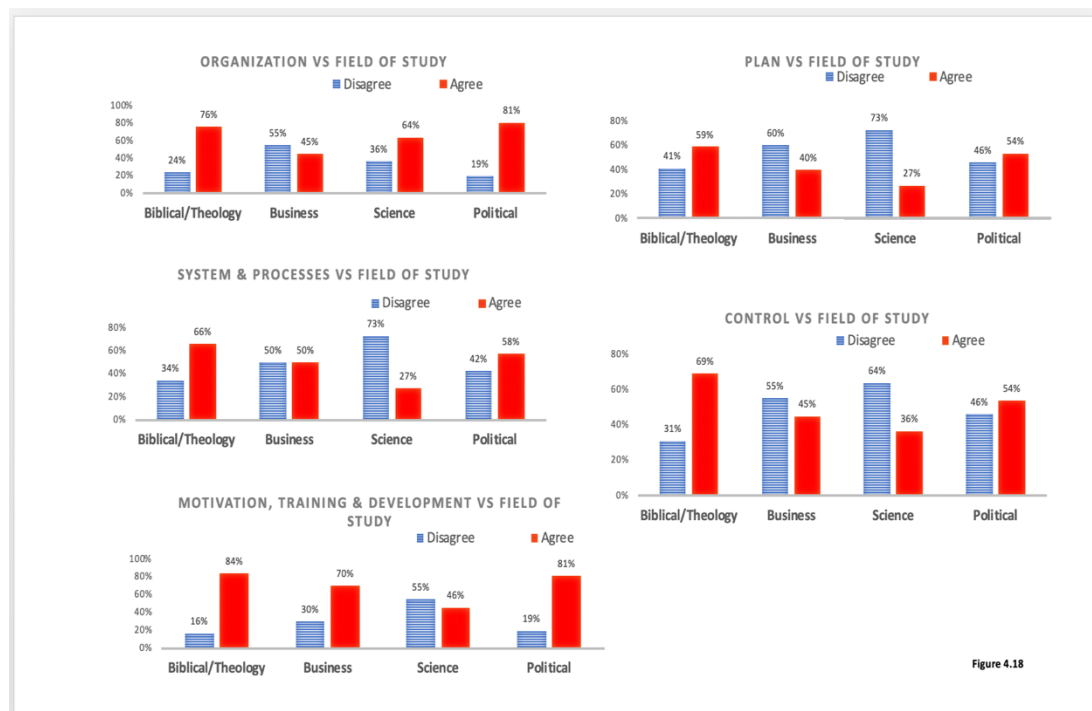


Figure 4.18 Crosstab Analysis Comparing Composite Score of Each of Part C's Five Categories and the Pastors' Field of Study

Table 4.2 Filed of Study

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Biblical/Theological Study	319	84.8	84.8	84.8
	Secular Business/Economics/Public Administration	20	5.3	5.3	90.2
	Secular Science/Engineering/Architect	11	2.9	2.9	93.1
	Secular Political Science/Liberal Arts/Education	26	6.9	6.9	100.0
	Total	376	100.0	100.0	

However, surprisingly they selected below 50% (disagreement) on three areas of management knowledge and skills, which are organization, planning, and control & follow-up. The majority of the pastors with science educational background, among 11 of them, selected above 50% (agreement) only on the organization aspect of the management knowledge and skills, but they picked low scores, below 50% (disagreement), on all the rest of the four areas of management knowledge and skills.

Further look into the outcomes of the crosstab analysis according to Figure 4.18 that I have just mentioned, though most of the pastors with business and science educational background selected lower than 50% (disagreement) in various aspects of management knowledge and skills, the number of these two groups consist of only 31 (20 + 11) pastors, which is the minority among our respondents. On the other hand the majority of our respondents are pastors with biblical/theological and political/liberal arts educational backgrounds, they consist of 345 (319 + 26) pastors, and have selected high scores of above 50% or agree with the questions in all the areas of management knowledge and skills. This indicates that they have good management knowledge and skills in their day-to-day work, which is consistent with the outcome of the previous crosstab analysis discussed above. In addition, I would like to draw attention to the small group of 20 pastors whose educational

background are in business, who responded with low scores on at least three of the areas of management skills. This is quite unexpected because with a business background, they should naturally be more competent in management knowledge and skills than people with a non-business background. However, upon further investigation through a qualitative study, the pastors whom I conducted interviews suggested the following explanations (please see Table 4.19 of Section 4.3.6).

These pastors may choose not to use management techniques to avoid conflicts with the spiritual aspects of the work, some pastors choose to suppress the usage of management skills while focusing more on spiritual discernment in their work, some of them may tend to lean toward autocratic style of working which causes them to exhibit less rationality of management style, some pastors may perceive that management techniques are conflicting with the ministry work, while others may see that the management techniques could jeopardize the harmonious environment in the ministry of their churches, and some respondents indicated that they were not sure about the reason. Though the outcome of the qualitative research cannot be claimed as definitive, the sentiment that I received during the interview with the ten (10) pastors was geared toward the fact that those pastors with business degree education, are reluctant to exercise their management knowledge as they feel that management techniques could produce a negative impact in their ministry. Thai culture plays a significant role in the way people behave in the local society as well as in the church. Dr. Stephen C. R. Taylor in his dissertation contents that “the cornerstones of Thai society are relationships and hierarchy. Thailand is a relationship society, for Thai being well-connected is everything – both internally and externally. Apart from trying to

create relationships, the maintenance of relationships is the top priority. Conflict and confrontation are avoided at all costs.”²⁴⁹

In short, the information gathered from the qualitative study above suggests that, for some Thai pastors who possess a business degree, they deliberately choose not to exercise their management knowledge and skills in their ministry work--not because of their lack or unaware of such knowledge and skills, but rather because of the influence of Thai culture.

5.3.2.3.4 Management Knowledge and Skills vs Pastors' Age Range

The crosstab analysis comparing the composite score of each of Part C's five categories and pastors' age range is represented in Figure 4.19. From the graphs, the majority of 376 pastors regardless of their age range, selected high scores, 50% or above (agreement), for each of the five aspects of the management knowledge and skills in their response to the survey questionnaire. This quantitative data indicates that the majority of Thai pastors in the survey regardless of their age ranges, acknowledge that they are aware of the management knowledge and skills and are exhibiting them in their day-to-day ministry works. This is an optimistic situation for Thai churches in the next few decades as there will be a smooth transition when many of the older pastors retire while a considerable number of the younger pastors will remain in their ministry with the new generation pastors adding in. Hopefully, the new generation of pastors will be even better equipped with management knowledge and skills.

²⁴⁹ Stephen C. R. Taylor, "A Study of the Relationship Between Christian Education and the Belief System of Thai Christians," DMin Thesis., (International Theological Seminary, 1999), 2.

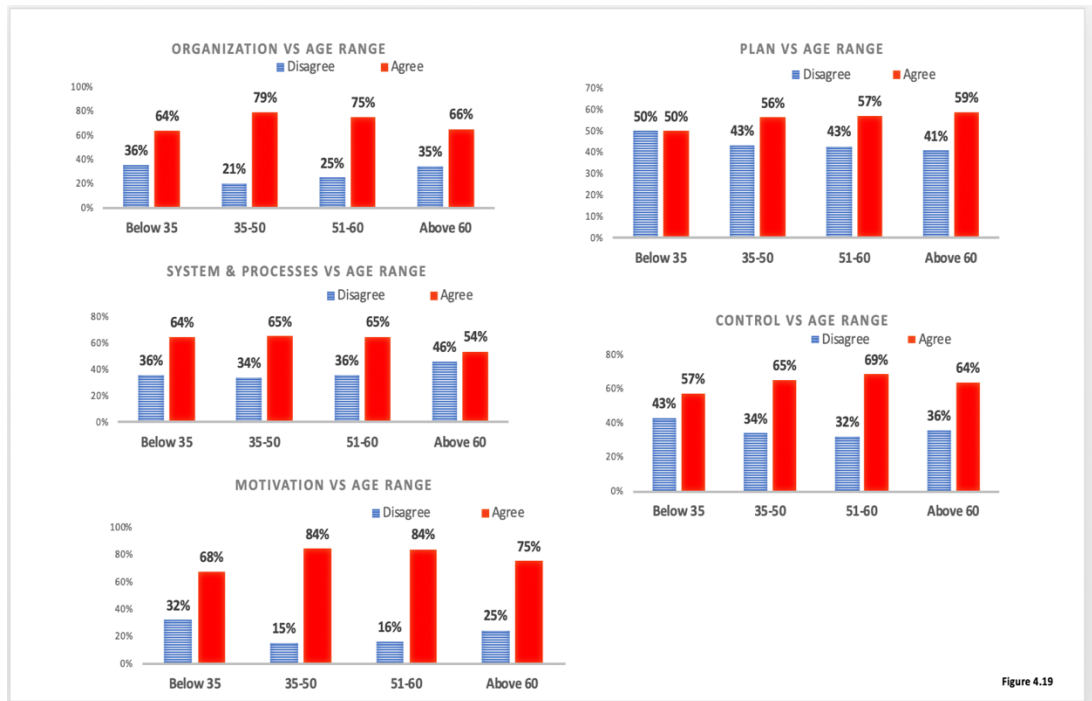


Figure 4.19 Crosstab Analysis Comparing Composite Score of Each of Part C's Five Categories and the Pastors' Age Range

5.3.2.3.5 Management Knowledge and Skills vs Pastors' Years of Serving

The crosstab analysis comparing the composite score of each of Part C's five categories and pastors' years of serving is represented in Figure 4.20. From the graphs, the majority of 376 pastors regardless of their length of time of serving as a pastor, selected high scores, 50% or above (agreement), for each of the five aspects of the management knowledge and skills in their response to the survey questionnaire. The only exception is seen in the pastors who serve for 5 years or below, they selected lower than 50% (disagreement) on the planning aspect of the management knowledge and skills.

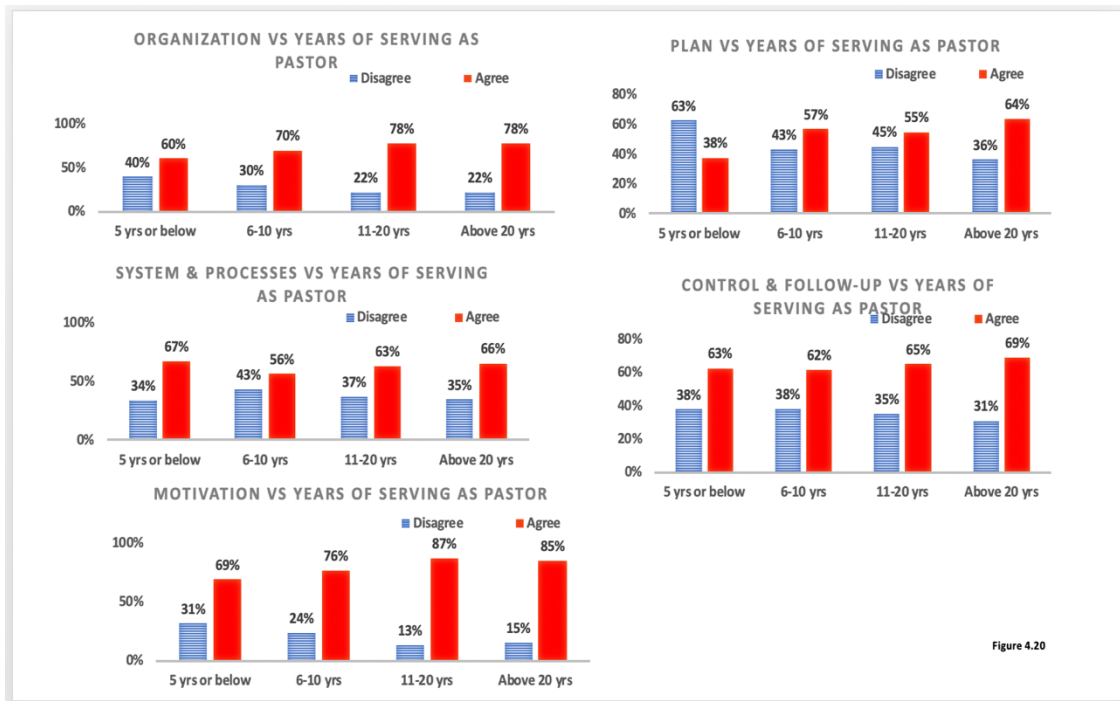


Figure 4.20 Crosstab Analysis Comparing Composite Score of Each of Part C's Five Categories and the Pastors' Years of Serving

Table 4.4 Years of serving as pastor

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	5 years or below	48	12.8	12.8	12.8
	6-10 years	76	20.2	20.2	33.0
	11-20 years	100	26.6	26.6	59.6
	Above 20 years	152	40.4	40.4	100.0
	Total	376	100.0	100.0	

Upon deeper analysis, I find that there are 48 pastors, or 12.8% of the total number of our respondents who belong to this group as represented in Table 4.4. Moreover, among them, 39 pastors (17 + 22) or 81.2% (35.4% + 45.8%) of the total belong to the age range of 35-50 or younger, as represented in Table 5.2.

Table 5.2 Your age * Years of serving as pastor Crosstabulation

			Years of serving as pastor				Total
			5 years or below	6–10 years	11–20 years	Above 20 years	
Your age	Below 35	Count	17	11	0	0	28
		% within Your age	60.7%	39.3%	0.0%	0.0%	100.0%
		% within Years of serving as pastor	35.4%	14.5%	0.0%	0.0%	7.4%
		% of Total	4.5%	2.9%	0.0%	0.0%	7.4%
	35 – 50	Count	22	37	59	36	154
		% within Your age	14.3%	24.0%	38.3%	23.4%	100.0%
		% within Years of serving as pastor	45.8%	48.7%	59.0%	23.7%	41.0%
		% of Total	5.9%	9.8%	15.7%	9.6%	41.0%
	51 – 60	Count	8	18	33	74	133
		% within Your age	6.0%	13.5%	24.8%	55.6%	100.0%
		% within Years of serving as pastor	16.7%	23.7%	33.0%	48.7%	35.4%
		% of Total	2.1%	4.8%	8.8%	19.7%	35.4%
	Above 60	Count	1	10	8	42	61
		% within Your age	1.6%	16.4%	13.1%	68.9%	100.0%
		% within Years of serving as pastor	2.1%	13.2%	8.0%	27.6%	16.2%
		% of Total	0.3%	2.7%	2.1%	11.2%	16.2%
Total	Count		48	76	100	152	376
	% within Your age		12.8%	20.2%	26.6%	40.4%	100.0%
	% within Years of serving as pastor		100.0%	100.0%	100.0%	100.0%	100.0%
	% of Total		12.8%	20.2%	26.6%	40.4%	100.0%

In addition, based upon the information gathered from the qualitative study performed by the interview with ten (10) pastors, the reasons cited for this outcome can be explained and highlighted as follows (please also see Table 4.17 and Figure 4.28 from Section 4.3.5): the reasons being cited most frequently is that these pastors see themselves as being new (or too junior) to the church so that they have not yet earned the trust of the churches' leaders, these pastors still do not have adequate authority in the planning exercise in their churches, and these pastors are not the founding members of the church so they do not have much voice in the planning aspect of the work. It is a commonly known fact among church leaders that planning and budgeting functions are among the most significant and sensitive areas of church operations. Voices of senior leaders who are founding members or who have been with the church long enough carry great weight and

are well accepted by all. In addition, one of the ten pastors in the qualitative study who is serving with his church of above 500 congregants quotes that he can gain full trust from his congregations because he has served them for more than three decades.

5.3.2.3.6 Management Knowledge and Skills vs Pastors Attending Seminar /Workshop /Training /Conference

The crosstab analysis comparing the composite score of each of Part C's five categories and pastors attending seminar/workshop/training/conference is represented in Figure 4.21. From the graphs, the majority of 376 pastors regardless of the types of seminars or workshops or training or conferences they have attended, selected high scores, 50% or above (agreement), for each of the five aspects of the management knowledge and skills in their response to the survey questionnaire.

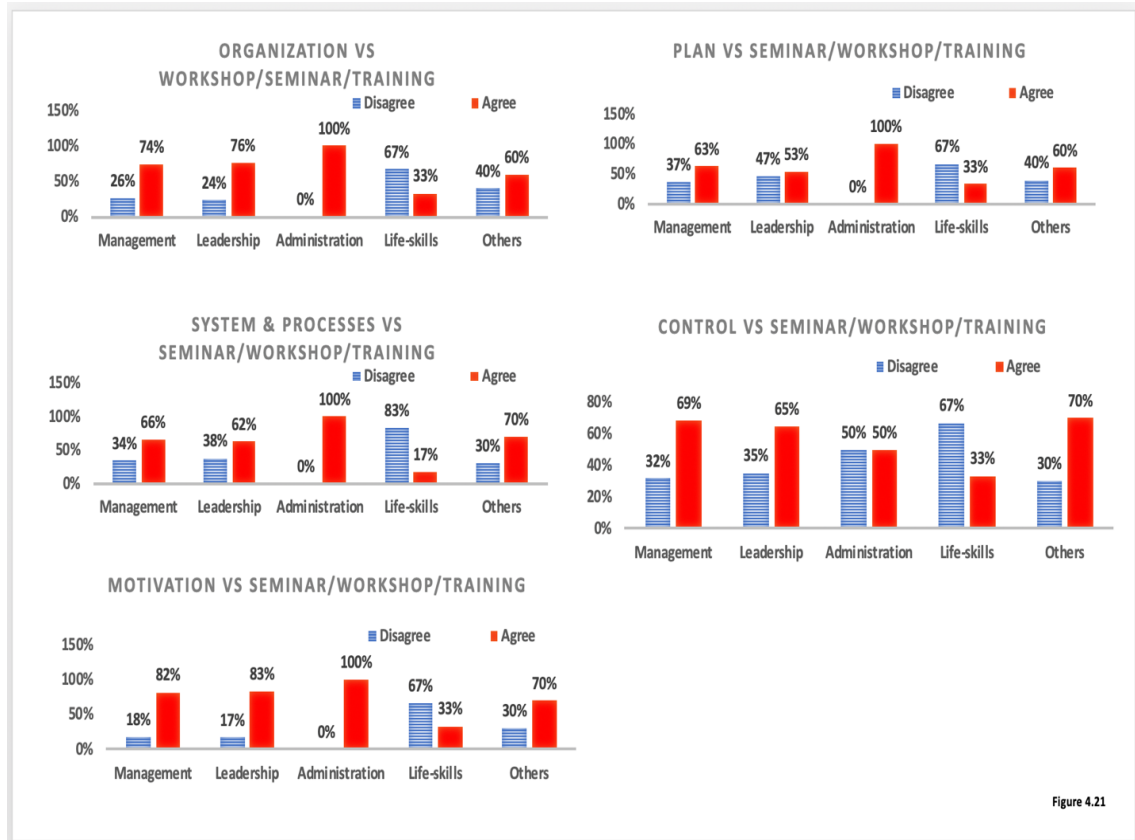


Figure 4.21 Crosstab Analysis Comparing Composite Score of Each of Part C's Five Categories and Pastors' Attending Seminar/Workshop/Training/Conference

The only exception is about pastors who attended life-skill training, as the majority of them evaluated themselves with lower than 50% (disagreement) in all the aspects of management knowledge and skills. These outcomes are consistent with the way they responded in the rating of their performance in ministry work (or Part B of the survey questions) as discussed earlier in Section 5.3.2.3.1 as illustrated in Figure 4.16.

5.3.2.3.7 Management Knowledge and Skills vs Pastors' Churches' Weekly Average Worshippers

The crosstab analysis comparing the composite score of each of Part C's five categories and pastors' churches' weekly average worshippers is represented in Figure 4.22. From the graphs, the majority of all the 376 pastors regardless of the size of their churches, selected high scores, 50% or above (agreement), for each of the five aspects of the management knowledge and skills in their response to the survey questionnaire. However, there is only one exception from the churches with 25 or fewer number of weekly worshippers. Most of the pastors within this group score slightly lower than 50% (disagreement) in the planning aspect of their management skills.

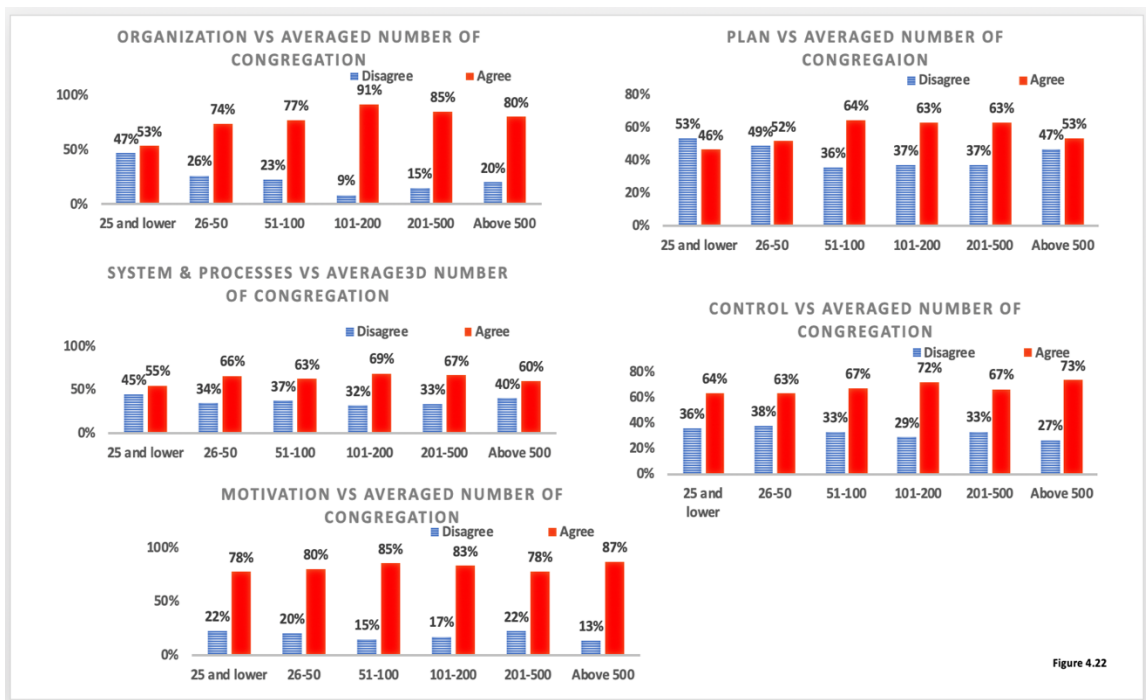


Figure 4.22 Crosstab Analysis Comparing Composite Score of Each of Part C's Five Categories and Pastors' Churches' Average Weekly Worshipper

From our sampling, there are 58 pastors or 15.4% of the total whose churches are in the small size category with weekly worshippers of 25 or a smaller number of congregants, 29 (14 + 15) of these pastors have been serving shorter than 11 years as presented in Table 5.3.

Table 5.3 What is your church's average weekly worship attendance * Years of serving as pastor Crosstabulation

		Years of serving as pastor								Total	
		5 years or below		6-10 years		11-20 years		Above 20 years			
		N	%	N	%	N	%	N	%	N	%
What is your church's average weekly worship attendance	25 and lower	14	29.2%	15	19.7%	14	14.0%	15	9.9%	58	15.4%
	26-50	16	33.3%	34	44.7%	36	36.0%	40	26.3%	126	33.5%
	51-100	12	25.0%	15	19.7%	30	30.0%	58	38.2%	115	30.6%
	101-200	5	10.4%	6	7.9%	10	10.0%	14	9.2%	35	9.3%
	201-500	0	0.0%	2	2.6%	6	6.0%	19	12.5%	27	7.2%
	Above 500	1	2.1%	4	5.3%	4	4.0%	6	3.9%	15	4.0%
Total		48	100.0%	76	100.0%	100	100.0%	152	100.0%	376	100.0%

While 27 of them have obtained bachelor's degree and 24 have master's degree respectively as presented in Table 5.4.

Table 5.4 What is your church's average weekly worship attendance * Your education background Crosstabulation

		Your education background						Total	
		Vocational and below		Bachelor's degree		Master's degree or higher			
		N	%	N	%	N	%	N	%
What is your church's average weekly worship attendance	25 and lower	7	18.4%	27	17.6%	24	13.0%	58	15.4%
	26-50	17	44.7%	59	38.6%	50	27.0%	126	33.5%
	51-100	11	28.9%	46	30.1%	58	31.4%	115	30.6%
	101-200	2	5.3%	8	5.2%	25	13.5%	35	9.3%
	201-500	1	2.6%	8	5.2%	18	9.7%	27	7.2%
	Above 500	0	0.0%	5	3.3%	10	5.4%	15	4.0%
Total		38	100.0%	153	100.0%	185	100.0%	376	100.0%

It is evident that the majority of these 58 pastors of churches with 25 or fewer number of congregants are well qualified with both working experience and educational levels. One possible reason why they do not use their planning skill very much in running the church is that their churches are relatively small with less than 25 members. They do not wish to complicate their members with too many management techniques. In addition, about 29 (14 + 15) of these churches or 50% (24.1% + 25.9%) among them have been existed for 10 years or less, as presented in Table 5.5. Furthermore, from the interview with a pastor (Pastor #3), she suggests that the larger churches tend to make more use of management skills whereas smaller churches will not be so convenient to use them---it is also partly because of the literacy level of their congregants. In short, we can see that most smaller churches in Thailand operate like house churches, where pastors run things casually, informally, and often time single-handedly. This is why systematic and conventional management practices are not obvious or not apparent among these churches. Another pastor from the interview also indicates that he spends almost all his energy and time visiting, teaching, and nurturing members of the church---as a lone pastor without staff and with a small size of congregants, he does not need to complicate himself with time-consuming paper works and so on.

Table 5. 5 Years of Serving as Pastor vs What is Your Church's Weekly Average Worshipers

Table 5.5															
		What is your church's average weekly worship attendance												Total	
		25 and lower		26-50		51-100		101-200		201-500		Above 500			
		N	%	N	%	N	%	N	%	N	%	N	%		
Years of serving as pastor	5 years or below	14	24.1%	16	12.7%	12	10.4%	5	14.3%	0	0.0%	1	6.7%	48	12.8%
	6-10 years	15	25.9%	34	27.0%	15	13.0%	6	17.1%	2	7.4%	4	26.7%	76	20.2%
	11-20 years	14	24.1%	36	28.6%	30	26.1%	10	28.6%	6	22.2%	4	26.7%	100	26.6%
	Above 20 years	15	25.9%	40	31.7%	58	50.4%	14	40.0%	19	70.4%	6	40.0%	152	40.4%
Total		58	100.0%	126	100.0%	115	100.0%	35	100.0%	27	100.0%	15	100.0%	376	100.0%

5.3.2.3.8 Management Knowledge and Skills vs Pastors' Churches' Ethnicity

The crosstab analysis comparing the composite score of each of Part C's five categories and pastors' churches' ethnicity is represented in Figure 4.23.

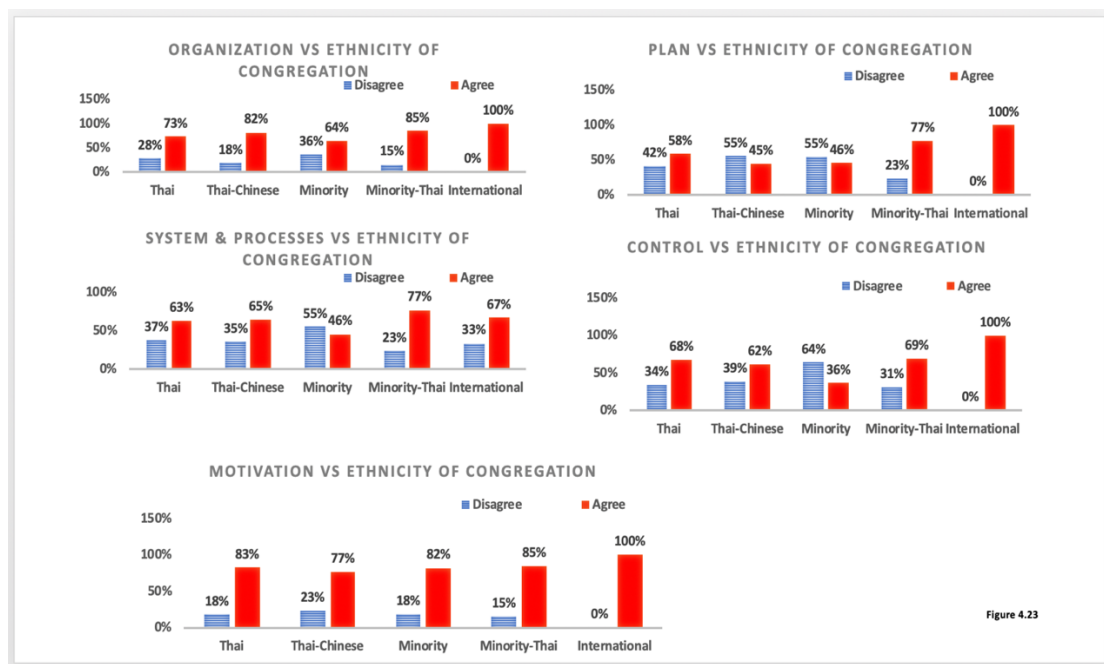


Figure 4.23 Crosstab Analysis Comparing Composite Score of Each of Part C's Five Categories and Pastors' Churches' Ethnicity

From the graphs, it appears that the majority of pastors from the churches with minority-ethnic congregations score themselves lower than 50% mark (disagreement) in using management skills in their work—especially under three areas namely, planning, system & processes, and control. This situation is not much of a surprise as according to my qualitative study, a pastor from the interview (Pastor #1) suggests that many minority-ethnic churches in the up-country do not hold their service worship every week due to the distance from the homes of their congregants. It is relatively costly and not convenient for them, especially in the rural areas, to travel to their churches, most of which are house churches. In addition, another pastor (Pastor #2) also mentions that many congregants or adherences of minority-ethnic churches do not attend worship service regularly due to their life style and convenience. If these churches are in the cities or municipalities, most of their congregants are low-level wage workers or labourers, in contrast to churches in the rural areas, where most members are farmers. Therefore, it is obvious that pastors of these churches will resort to simple ways of running their churches. Managing these churches does not require formal and systematic techniques accordingly.

Additional observation for Figure 4.23, the majority of the pastors of churches with Thai-Chinese-ethnic group give high scores of greater than 50% (agreement) in almost every aspect of their day-to-day management except for the planning skills, where it was rated at 45% (disagreement). Based upon the qualitative study, another pastor (Pastor #3) suggests that he believes that many Thai-Chinese churches follow their old tradition of running the churches. When comes to planning, many of their pastors do not have adequate influence to exercise their skills in leading the planning of the church.

5.3.2.3.9 Level of Awareness of Management Knowledge and Skills

I take a deeper look at the overall self-rating of the day-to-day work behaviors of our respondents by analyzing the survey results of Part C of the questionnaire, the 35 questions. The overall results from 376 pastors reflects the level of awareness of their management knowledge and skills as is graphically represented in Figure 4.24.

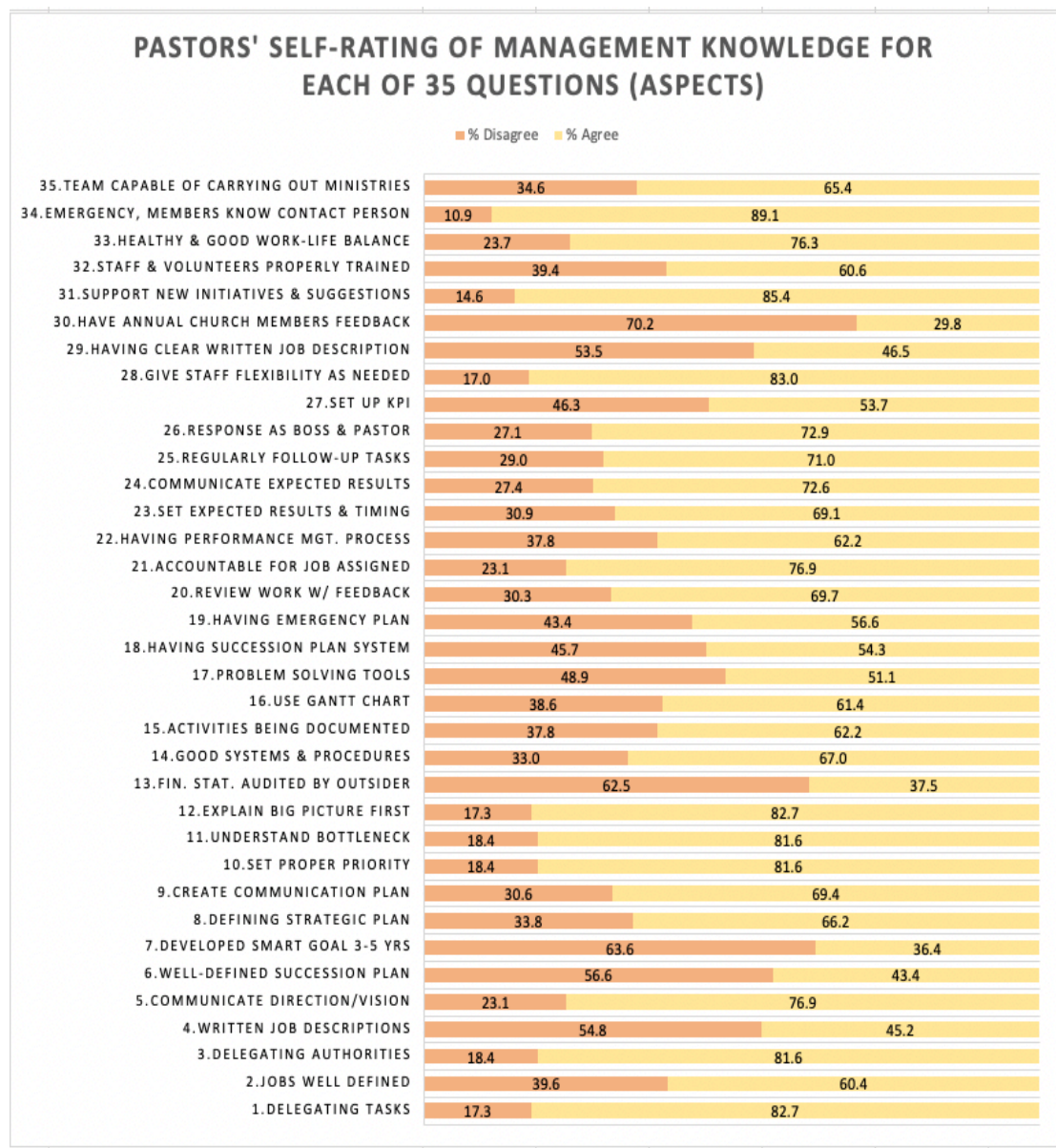


Figure 4.24 Level of Awareness of Management Knowledge and Skills of Thai Pastors

Based upon the chart, we can notice that the items of management knowledge that received a rating lower than 50% consists of six items, which are no. 4--written job descriptions, no. 6—well-defined succession plan, no. 7—developed SMART goals, no. 13—financial statements audited by an outsider, no. 29—having a clear written job description, and no. 30—have annual church members feedback. Item numbers 4 and 29 are repeated each other. This means that there are five areas of management knowledge that the majority of the pastors think that are still lacking. It indicates that these specific areas of management require more attention to be improved and equipped among Thai pastors so that they can perform their works more effectively in the future. In addition, these specific areas of management should also be emphasized in incorporating into the curriculum of seminaries or Bible schools.

5.4 Inferential Statistics

The discussion of descriptive analysis in the previous section lays tangible evidence and proof of the integrity of the datasets gathered from our survey from 376 respondents. In addition, we have also explained the nature and situations of churches of our sampling, which should statistically represent the entire church population in Thailand. Though it is beyond the scope of this study to nail down to analysis in great detail of various situations confronting various types of churches in each of the regional centers throughout Thailand. The following sections move forward our discussion and analysis of the datasets to verify our hypothesis regarding the research questions about the relationship between pastors' performance in their ministry work and their management knowledge and skills, in which case, we will focus on the analysis of relationships between the overall composite scores

of Part B (dependent variables or outcome variables) and composite scores of each of the 5 categories of Part C (independent variables). Moving forward, I discuss two additional steps to answer all the key questions of this study, therefore fulfilling our objectives of this paper. The next step is to analyze and discuss the linearity of our datasets as well as to verify that the datasets of Part B (dependent variables) and Part C (independent variables) are independent of each other—this is done using multiple regressions and ANOVA analysis. In the final step, I move on to analyze and discuss the correlation coefficient of Part B score and each of the 5 categories of Part C scores—these prove the relationships between Part B score and each of the 5 categories of Part C scores.

5.4.1 Multiple Regressions Analysis

In this section, I am using IBM SPSS software to perform multiple regressions analysis of the composite score of Part B (dependent variables) (a single item) and five composite scores (5 items) representing each of the 5 categories of Part C (independent variables), which are organization, plan, system & processes, control, and motivation. From the calculation result of the Model Summary, the value of $R = .760$, which is a strong relationship. While $R^2 = .577$ as represented in Figure 4.9. This suggests that our model is a relatively good predictor of the outcome.

Figure 4.9 Model Summary^b

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.760 ^a	.577	.572	.42299

a. Predictors: (Constant), Organization, Plan, System, Control, and Motivation

b. Dependent Variable: b

5.4.2 ANOVA

Based upon the same dataset above, I use IBM SPSS software to calculate ANOVA. The results as represented in Table 4.10, indicates that the model was a significant predictor of the pastor's performance, $F(5,370) = 101.100$, $p = .00$.

Table 4.10 ANOVA^a

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	90.446	5	18.089	101.100	.00 ^b
	Residual	66.202	370	.179		
	Total	156.647	375			

a. Dependent Variable: b

b. Predictors: (Constant), Organization, Plan, System, Control, and Motivation

5.4.3 Coefficients

The ANOVA table tells us that the overall model is a statistically significant predictor of the outcome variable (pastor's performance or dependent variable). The coefficients table, Table 4.11, tells us which of the individual variables contributes to the model. Please note that statistically, the p-value of .05 or less indicates that the result is significant and that the independent variable is a good predictor of the outcome variable

(or dependent variable). The followings are our findings from the coefficient's calculation results:

- The organization aspect contributes significantly to the model ($B = .210$, $p < .001$),
- The planning aspect contributes significantly to the model ($B = .151$, $p < .001$),
- The system & processes contributes significantly to the model ($B = .140$, $p = .053$),
- The control & follow-up does not contribute significantly to the model ($B = .119$, $p = .097$),
- The motivation contributes significantly to the model ($B = .167$, $p = .003$).

Table 4.11 Coefficients^a

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	.797	.141		5.633	<.001
	Organization	.210	.049	.235	4.242	<.001
	Plan	.151	.044	.183	3.469	<.001
	System & Processes	.140	.072	.150	1.941	.053
	Control	.119	.071	.128	1.665	.097
	Motivation	.167	.056	.168	2.999	.003

a. Dependent Variable: b

5.4.4 Correlations

Finally, the Pearson's r values are computed to assess the relationships between the pastor's performance (composite variables of Part B) and each of the five categories of the

areas of management knowledge and skills (independent variable or Part C), which consist of C1—organization & staffing, C2—plan & vision, C3—system & processes, C4—control & follow-up, and C5—motivation, training & development. The Pearson’s r values from the calculation are represented in Table 4.12 as follows:

Table 4.12 Correlations

		Organiza tion	Plan	System & Processes	Control	Motivation	Composite Part B
Organization	Pearson Correlation	1	.678**	.761**	.737**	.635**	.674**
	Sig. (2-tailed)		<.001	<.001	<.001	<.001	<.001
	N	376	376	376	376	376	376
Plan	Pearson Correlation	.678**	1	.735**	.685**	.644**	.648**
	Sig. (2-tailed)	<.001		<.001	<.001	<.001	<.001
	N	376	376	376	376	376	376
System & Processes	Pearson Correlation	.761**	.735**	1	.870**	.731**	.697**
	Sig. (2-tailed)	<.001	<.001		<.001	<.001	<.001
	N	376	376	376	376	376	376
Control	Pearson Correlation	.737**	.685**	.870**	1	.780**	.688**
	Sig. (2-tailed)	<.001	<.001	<.001		<.001	<.001
	N	376	376	376	376	376	376
Motivation	Pearson Correlation	.635**	.644**	.731**	.780**	1	.644**
	Sig. (2-tailed)	<.001	<.001	<.001	<.001		<.001
	N	376	376	376	376	376	376
Composite Part B	Pearson Correlation	.674**	.648**	.697**	.688**	.644**	1
	Sig. (2-tailed)	<.001	<.001	<.001	<.001	<.001	
	N	376	376	376	376	376	376

** . Correlation is significant at the 0.01 level (2-tailed).

1. There is a positive correlation between composite variable of Part B and composite variable of Part C1 (Organization & Staffing), $r = .674$, $n = 376$, $p = <.001$.
2. There is a positive correlation between composite variable of Part B and composite variable of Part C2 (Plan & Vision), $r = .648$, $n = 376$, $p = <.001$.

3. There is a positive correlation between composite variable of Part B and composite variable of Part C3 (Systems & Processes), $r = .697$, $n = 376$, $p = <.001$.
4. There is a positive correlation between composite variable of Part B and composite variable of Part C4 (Control & Follow-up), $r = .688$, $n = 376$, $p = <.001$.
5. There is a positive correlation between composite variable of Part B and composite variable of Part C5 (Motivation, Training & Development), $r = .644$, $n = 376$, $p = <.001$.

With high values of all the r indicators, this means that pastors' performance in ministry work is closely related to their management knowledge and skills and that they vary in the same direction accordingly. In other words, each of the 5 categories of Thai pastors' management knowledge and skills significantly predicts their performance (or effectiveness) in ministry work. Therefore, we can say that the pastors' awareness of management knowledge and skills positively affects their performance in ministry work.

5.5 Further Discussion on Qualitative Study

Part of the information gathered from the qualitative study is already discussed above together with the discussions of the crosstab analyses. As for additional information found in the interview with ten (10) pastors, based upon my codes, and thematic/content analysis using NVivo software, additional discussions of these findings are as follows:

1. It is found that though in the overall picture, the majority of the pastors perceive themselves to be able to apply their management knowledge and skills

relatively well. This is confirmed through the interview with the ten pastors, in which case, they pointed out that most pastors exhibit their skills in the areas of planning, delegating of responsibilities, setting priorities, structuring of teamwork, encouraging staff and congregants, following-up tasks, and motivating teamwork (please see Table 4.12 and Figure 4.24). However, there are some weak points, which I discover from the analysis of responses of 35 questions on Part C (please see Figure 4.24) that there is also a specific area of management that is considered weak among the pastors, which are writing of job description, defining of a succession plan, developing of SMART goal, establishing a practice of having an independent accounting audit of the churches' financial statements, and establishing a practice of having an annual survey of congregants' feedback of the church's overall affairs. These are the areas where I see that there are need to incorporate these contents into a curriculum of seminaries as well as organizing workshop skill training for currently serving pastors. I believe this will further improve the effectiveness of Thai pastors in the foreseeable and long-term future.

2. From the interview, it is found that most pastors acquired management knowledge mainly from the previous and/or current work, from their self-study/reading, from their educational background, friends and work colleagues, many from attending workshops and/or seminars, and only very few of them from seminaries or Bible schools. This is can be seen in Table 4.13 and Figure 4.25. This finding is noticeably consistent with other research works, for instance, Scholl raises a question in his research study of pastors of the United

Methodist Churches in the North and South Indiana that “if seminaries do not provide management training, pastors must rely on previous training and experience or on-the-job training.”²⁵⁰ In addition, Berry mentions an aspect of management training that is lacking on the part of seminaries as he reiterates that “unfortunately, seminaries don’t give much help in teaching our pastors how to develop effective staff relationships.”²⁵¹

3. The qualitative analysis finds that pastors also get supports from churches’ leaders. Table 4.14 and Figure 4.26 indicate that the management support that the pastors receive help are mainly in the areas of managing the activities, following up the projects, systems and processes, and planning, etc.
4. From the interview with ten pastors, it is found that though some pastors obtained management knowledge from seminaries or Bible schools, the opinions voiced out revealed that the level of management knowledge acquired through seminaries or Bible schools has been very little, not adequate, very basic, and not applicable (please see Table 4.15 and Figure 4.27).

5.6 Conclusion

From the composite scale of pastor’s performance in ministry work, which is derived from combining nine (9) questions of the survey questionnaire of Part B (dependent variables or outcome variables), it is found that the majority of the 376 pastors in our

²⁵⁰ Matthew L. Scholl, “The Relationship between Church Effectiveness and Pastoral Management Behavior” (DMin diss., Asbury Theological Seminary, 2009), 47.

²⁵¹ Erwin Berry, *The Alban Personnel Handbook for Congregations* (Herndon, VA: Alban Institute, 1999), 46.

sampling selected the scores of above 50% (agreement). Similarly, the composite scales of the management knowledge and skills of each of the five (5) management areas, Part C (independent variables) which are derived from combining all the thirty-five (35) questions of the survey questionnaire, it is found that the majority of the 376 pastors in our sampling also selected the scores of above 50% (agreement).

Both dependent and independent variables mentioned, exhibit the nature of linear graphs, they also conform to the normal distribution pattern and are proven to be statistically independent of one another.

Multiple linear regression was calculated to predict pastor's performance (composite scale of Part B or dependent variables or outcome variables) based upon the pastor's management knowledge and skills of each of the five areas (independent variables) from composite scales of Part C—organization, plan, system & processes, control, and motivation. A significant regression equation is found as ($F(5, 370) = 101.100, p < .00$), with an R Square of .577. This means that the pastors' management knowledge and skills are significant predictors of the pastor's performance in the ministry. And finally, the pastors' management knowledge and skills of each of the five areas of management skills positively correlate to the pastors' performance in ministry.

As discussed, the qualitative research also clarifies some of the data found in the quantitative phase – though the majority of pastors in the survey self-rate positively in the overall areas of their management knowledge and skills, some pastors may perceive themselves as lacking certain skills due to certain factors being cited such as level of education, field of study in their educational background, number of years of service as pastors, church ethnicity, and size of their congregations, etc.

CHAPTER 6

SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS

6.1 Summary

The main purposes of this study are first, to find out the relationship between the performance of Thai pastors and their management knowledge and skills. Secondly, to find out if the understanding and awareness of management knowledge and skills can greatly enhance their performance of the ministerial works, or on the contrary, the lack of management knowledge and skills hinders their ministerial performance. To achieve the purposes of the study, I set forth three research questions as follows:

1. What is the relationship between Thai pastors' performance in the ministry and their management knowledge and skills?
2. How do Thai pastors perceive their ministerial performance?
3. How do Thai pastors perceive their management knowledge and skills?

The results of the study reveal the answers to the above research questions as follows:

6.1.1 Answer to research question 1--What is the relationship between Thai pastors' performance in the ministry and their management knowledge and skills?

It is found that firstly, there are positive relationships between Thai pastors' performance in the ministry and their management knowledge and skills. Secondly, the

study also answers the hypothesis --- yes, it is found that the understanding and awareness of management knowledge and skills of Thai pastors can greatly enhance their performance of the ministerial works.

These answers are proven by statistical analyses of multiple regressions, ANOVA, and correlations. Statistical calculations are performed by using six datasets as follows, 1-composite scale of dataset of survey questions of Part B (dependent variables or outcome variables) which represent Thai pastors' performance in ministry work; 2-composite scale of dataset of survey questions of Part C1 (independent variables) which represent Thai pastors' management knowledge and skills in the area of organization; 3-composite scale of dataset of survey questions of Part C2 (independent variables) which represent Thai pastors' management knowledge and skills in the area of plan & vision; 4-composite scale of dataset of survey questions of Part C3 (independent variables) which represent Thai pastors' management knowledge and skills in the area of system & processes; 5--composite scale of dataset of survey questions of Part C4 (independent variables) which represent Thai pastors' management knowledge and skills in the area of control & follow-up; and 6-composite scale of dataset of survey questions of Part C5 (independent variables) which represent Thai pastors' management knowledge and skills in the area of motivation, training & development. The calculation results are as follows:

1. The multiple regression model with all five predictors (independent variables) produced R Square .577, $F(5, 370) = 101.100$, $p < .00$. This means that the overall independent variables--Thai pastors' management knowledge and skills are good predictors of the dependent variable (outcome variable) ---Thai pastors' performance in ministry works.

2. The Pearson's r values or values of correlation coefficients from the calculation are:

2.1 There is a positive correlation between composite variable of Part B and composite variable of Part C1 (Organization & Staffing), $r = .674$, $n = 376$, $p = <.001$.

2.2 There is a positive correlation between composite variable of Part B and composite variable of Part C2 (Plan & Vision), $r = .648$, $n = 376$, $p = <.001$.

2.3 There is a positive correlation between composite variable of Part B and composite variable of Part C3 (Systems & Processes), $r = .697$, $n = 376$, $p = <.001$.

2.4 There is a positive correlation between composite variable of Part B and composite variable of Part C4 (Control & Follow-up), $r = .688$, $n = 376$, $p = <.001$.

2.5 There is a positive correlation between composite variable of Part B and composite variable of Part C5 (Motivation, Training & Development), $r = .644$, $n = 376$, $p = <.001$.

All these correlation coefficient values show that the dependent variable (outcome variable), Thai pastors' performance in ministry work, varies as to each of the independent variables---Thai pastors' management knowledge and skills.

6.1.2 Answer to research question 2 -- How do Thai pastors perceive their ministerial performance?

It is found that the majority of 376 Thai pastors in our sampling perceive their ministry performance as having good performance --- they responded to the nine (9)

questions of Part B of the survey questionnaire with mostly above 50% rating which means that they agree with the questions.

6.1.3 Answer to research question 3--How do Thai pastors perceive their management knowledge and skills?

It is found that the majority of 376 Thai pastors in our sampling perceive that they have good understanding and a good awareness of the management knowledge and skills in their day-to-day work--- they responded to the thirty-five (35) questions of Part C of the survey questionnaire, which is categorized into five (areas) with mostly above 50% rating which means that they agree with the questions. This quantitative study is further confirmed by the qualitative study through the interview with ten (10) pastors. Nine of the ten pastors provide consensus opinions that they can make use of their management knowledge and skills in many ways such as in planning, delegating of works, setting of priorities, assigning jobs, controlling and monitoring, motivating and developing team, problem-solving, and modeling others, etc.

6.2 Conclusions

This research study started with the theological foundation of management by looking into the Scriptures from both the Old Testament and the New Testament. The main reason for me to look first into the biblical foundation of management is because the context of the study concerns the Christian church which is the body of Jesus Christ. It is found that there are many truths about management that are recorded and revealed by our LORD within the Scripture. The principles and practices of management are manifested

within the Triune God as observed by Anderson²⁵² and Schumacher.²⁵³ Through God's leading, many great characters of the Bible such as Noah, Moses, and Nehemiah, etc., exhibit great management knowledge and skills that we can draw upon to learn from them. In the subsequent step of the study, I then look at the secular ideas and concepts of management, which have been contributed and developed by many great minds and experts in the marketplace from the past. Literature reviews are conducted to tap these great minds. The most relevant management concept that I employ in this study is the management functions suggested by Robbins, Coulter, and DeCenzo which are planning, organizing, leading, and controlling.²⁵⁴ These ideas are similar to Schumacher's observation of the theology of the Trinity, which forms a foundation of human work that consists of 'plan', 'do', and 'evaluate.'²⁵⁵ The questionnaire I developed for use in the quantitative survey is, therefore, developed based upon these management concepts. Furthermore, in the development of the questionnaire, on the part of pastor's performance, I also capitalize on some of the ideas of characteristics of a growing church suggested by several researchers and institutions such as NCD (Natural Church Development) by Fritz Schwarz,²⁵⁶ Kennon L. Callahan,²⁵⁷ C. Peter Wagner,²⁵⁸ and George Barna,²⁵⁹ etc. The questionnaire on the part of pastors' behavior in their day-to-day work habit, which reflects their understanding and awareness of management knowledge and skills, I capitalize on and adapt from some of

²⁵² Ray S. Anderson, *The Shape of Practical Theology: Empowering Ministry with Theological Praxis* (Downers Grove, Illinois: InterVarsity, 2001), 40.

²⁵³ Christian Schumacher, *God in Work* (Sandy Lane West, Oxford: Lion, 1998), 71.

²⁵⁴ Robbins, Coulter, and DeCenzo, *Fundamentals of Management*, 9.

²⁵⁵ Schumacher, *God in Work*, 71.

²⁵⁶ Schwarz, *Natural Church Development*, 4.

²⁵⁷ Callahan, *Twelve Keys*, 13.

²⁵⁸ Wagner, *Healthy Church*, 4-5.

²⁵⁹ Barna, *Habits*, 22.

the ideas from experts like, for example, James Carlopio and Graham Andrewartha,²⁶⁰ R. Alec Mackenzie's Management Process Model,²⁶¹ and the Management Skills Assessment Instrument (MSAI) of Kim S. Cameron and Robert E. Quinn,²⁶² etc. Based upon all these sources, together with practicality, and the Thai context in mind, I develop a questionnaire for use as a specific tool for the survey among Thai pastors to find out the answers to the research questions as well as the hypothesis. The questionnaire was developed in English with caption in the Thai language. A survey is launched to target about 400 pastors from the population of 6,585 nationwide, 376 pastors representing 5.7% of the total population responded to the survey. In the final step, I analyze the survey results with the help of IBM SPSS Statistics Version 27 software to perform many calculations which resulted in key statistical tests to arrive at findings and conclusions of the study. A qualitative study is launched for ten (10) pastors who had earlier responded to the survey, as part of the Mixed Methods Design suggested by Creswell.²⁶³ The analysis of the qualitative data is done using NVivo data analysis software, to find additional information to help clarify and explain some results of the quantitative study. Please note that though the overall performance or effectiveness of a pastor or a church do not entirely rely on management knowledge and skills alone, however, this study is particularly focused upon management knowledge and skills rather than on the biblical and spiritual understanding and maturity of the pastor --- therefore, I intentionally limit the scope of the study to the area of management knowledge and skills, which are a critical success factor of running a church.

²⁶⁰ Carlopio and Andrewartha, *Developing*, 15.

²⁶¹ Mackenzie, "Management Process," 2.

²⁶² Cameron and Quinn, "MSAI," 1-6.

²⁶³ John W. Creswell, *A Concise Introduction to Mixed Methods Research* (Thousand Oaks, California: SAGE, 2015), 14. Kindle.

Furthermore, based upon statistical inference, this study can more or less indicate some useful information about the current situations of Thai pastors and churches, as they can be summarized as follows:

1. Currently, the majority of Thai pastors possess good educational background—10.1% vocational level, 40.7% bachelor's degree level, and 49.2% master's degree or above level. I believe that this greatly contributes to the positive answers to Research Questions 1 and 2.
2. 84.8% of the pastors graduated in biblical/theological study.
3. 51.6% of the currently serving Thai pastors are older than 51 years old, which leaves only 48.4% who are younger than 51 years old---this is comparatively older than the average US pastors based upon Barna's statistic²⁶⁴, which reveals that in 2017, 50% of the pastors in the US are either 56 years old or older. Furthermore, as mentioned, I reckon that the next decade is a widow of time where this group of above-50-year-old pastors can create a great impact on the churches in Thailand before the younger generation of pastors takes over the baton.
4. Though the majority of Thai pastors perceive that they have relatively good management knowledge and skills, which also reflects on their relatively good assessment of their performance in ministerial works, they agree that their management knowledge and skills are acquired mainly from sources outside

²⁶⁴ Barna's Group, "The Aging of America's Pastors," *The State of Pastors: Leading in Complexity-in Partnership with Pepperdine*, March 1, 2017, accessed August 26, 2021, <https://www.barna.com/research/aging-americas-pastors/>.

the church, which include work experience, workshops/ seminars/ training/ conferences, and readings, etc.

5. It is found that most of the majority of 376 Thai pastors in our study share a unanimous consensus that, at present, seminaries or bible schools in Thailand provide very little training in management knowledge and skills. In addition, the management knowledge and skills provided by these schools are inadequate and not applicable for ministerial works. Therefore, it is highly recommended that relevant management courses should be incorporated into the curriculum of seminaries and Bible schools.
6. There is an indication that the majority of the pastors with five (5) or fewer years of working experience as a pastor, do not exercise their planning skills in the work. The qualitative research indicates that the main reasons are that these pastors have not earned the trust of their churches' leaders as they are considered newcomers. A senior pastor points out that he gains the full trust of his congregation because he has served them for more than three decades. I recommend that this situation can be gradually resolved by equipping and training church leaders and pastors with relevant management knowledge and skills so that they can serve together in a more meaningful way--- for the advancement of the Kingdom of God in Thailand.
7. There is some indication that pastors who have attended life-skill training do not exhibit their management skills in the ministry. The qualitative research reveals that the main reasons are because these pastors rate themselves with a low score in the survey, they voluntarily ignore the use of management skills

as they focus more on spiritual and relationship aspects of their work. This phenomenon is inconsistent with the norm that people who have gone through proper training in life-skill should be able to perform well as they should have balanced skills of both cognitive and psychological minds, which make them good leaders. However, as this topic is beyond the scope of this study, it is suggested that this can be an interesting topic of further research.

8. From the interview with the ten pastors, only two pastors point out that some Thai pastors may learn their management knowledge from the Scripture. This is an obvious finding that the majority of pastors do not fully aware that management knowledge and skills can be learned from biblical sources. This seems to indicate that seminaries or Bible schools need to work harder to teach their students' management knowledge that is rooted in the Bible.
9. 95% of the pastors acquire management/leadership/administrative knowledge and skills from seminars/workshops/training/conferences outside the church.
10. Many pastors learn their management skills from their denominations or organization associated with their churches and/or ministries.
11. From the study, it is found that there are five areas of management knowledge and skills that are lacking among Thai pastors, these are defining of a succession plan, writing of job descriptions, developing of SMART goals, financial statement auditing, and annual survey of church members' feedback.

6.3 Recommendations

Though the results of the study indicate that majority of Thai pastors perceive themselves as having a good understanding and an awareness of management knowledge and skills in their day-to-day works as well as perceive themselves as having a good performance, which is reflected in the effectiveness of their churches' operations, the study does not tell us that the situation is perfect. I believe that there are enormous works that need to be done to advance our LORD's kingdom in Thailand as the number of Protestant Christians in Thailand is only less than 1% of the entire population at the moment.

Therefore, as the result of this study, there are several recommendations that I would consider:

1. It is important to incorporate certain foundational management concepts, principles, and techniques into the curriculum of theological education for seminaries or Bible schools. I would recommend the following topics/contents as listed in Table 6.1.

Table 6.1 Recommended Topics/Contents to be Incorporated into Curriculum of Seminaries and Bible Schools

Table 6.1 Recommended Management Courses for Siminary or Bible School		
No.	Courses/Topics	Deliverables
1	General management: -basic management ideas about marketing, finance, organization, human resources, production, operation, logistics, environmental, macro economics, and business ethics	Students have general understanding and awareness of the marketplace situation as well as understanding of how business or any form of organizations operate.
2	Organizational structure, organizational development, delegation of authority, job descriptions, human behavior in organization, leadership, motivation theory, annual performance management, salary & wages management,	Students have a deeper and more specific understanding of how organization can be properly structured and established—how people can effectively and efficiently operate within an organization, concepts, science and arts of organizational development, and how to motivate people. Students have exposures to key theories about human resources management and organizational development. Students have exposures to related case studies and some skills practices.
3	production management, Gantt Chart, PERT CPM, Critical Path, decision making under uncertainty, probability (Robins, Coulter, and DeCenzo, <i>Fundamentals of Management</i> , 469-470.)	Students understand concepts of optimization and understand how the productions/operations can be organized and arranged in such the way that the overall running of a task and/or a project and/or an organization is smooth. Students understand some basic theories and methods of quantitative analysis as well as having some exposure to case studies and skills practices. Students understand how to go about formulating and monitoring plans, vision, mission, and strategies.
4	Church accounting, financial reporting, budgeting, internal control,	Students understand and know how to go about church accounting, financial reporting, budgeting, internal control. Students are exposed to some financial and accounting system softwares.
5	Social psychology, life-skills, negotiation, transaction analysis,* presentation techniques, quality management concepts. *(Thomas A. Harris, <i>I'm OK - You're OK</i> (New Your, NY: HarperCollins Publishers, 1967, 1968, 1969).	Students understand principles, theories, practices of social psychology, life-skill, negotiation, and transaction analysis. Students have experience and exposure to skill practices of making effective presentation. Students understand concepts of quality management.
6	Management/Administrative/Leadership techniques and tools: effective meeting, supervision, on-the-job training, job design, job function and job description writing, succession planning, inventory control, personality profiling, performance review and assessment, SWOT analysis, SMART Goal, operating and accounting auditing, Information System, Key Performance Indicator (KPI), and Church members and health survey and feedback	Students experience and have exposure through skills practices of the following management/administrative/leadership techniques and tools: effective meeting, supervision, on-the-job training, job design, job function and job description writing, succession planning, inventory control, personality profiling, performance review and assessment, SWOT analysis, SMART Goal, operating and accounting auditing, Information System, Key Performance Indicator (KPI), and Church members survey and feedback

2. At the same time, I would like to recommend the following workshop/seminar topics and contents for equipping the current pastors and church leaders. I believe that these are the areas of management knowledge and skills that are

still lacking among them. The recommended workshop/seminar topics are presented in Table 6.2.

Table 6.2 Recommended Workshop/Seminar Topics for Equipping Pastors and Church Leaders

No.	Workshop Topics	Deliverables
1	Job Description Writing Skill	Participants have a good understanding of the form and function of Job Description. Participants understand foundational concept of organizational structure, functional charts, job design, and job descriptions. Participants acquire basic foundational skill of defining and writing a Job Description document.
2	Succession Planning	Participants have a good understanding of the form and function of Succession Plan. Participants understand foundational concept of Human Resources Management and Human Resources Planning. Participants acquired basic skill of formulating and writing a succession plan document.
3	SMART Goals (Specific, Measurable, Achievable, Relevant, and Timely)	Participants have a good understanding of the form and function of SMART Goals. Participants understand foundational concept of SWAT Analysis. Participants understand concepts of planning including fomulating of vision, mission, strategies, goals, broad plan, and action plan. Participants acquire basic skill of formulating and writing SMART Goals document.
4	Church Financial Reporting and Auditing	Participants have a good understanding of the form and function of financial reports. Participants understand and know how to read church's financial statements. Participants understand foundational concepts of accounting internal control and procedures. Participants understand the foundational concepts and benefits of financial audit, auditing procedures, and church financial and accounting principles and policies. Participants acquire basic skills of reading financial audit reports.
5	Church Member & Health Survey	Participants have a good understanding of the form and processes of church member and health survey. Participants have a good understanding of biblical foundation of the concepts of spiritual life, church as a body of Christ, and the Great Commandment. Participants acquire basic skill of going through a survey form, such as "Church Health Diagnostic Survey: Your Spiritual Health Exam" by Mels Carbonell, Ph.D. & Stanley Ponz, D. Min." (2005 by Mels Carbonell, Ph.D.)
6	etc.	

3. I would also recommend further studies related to Thai pastors and churches on the following topics:

- A study of church's effectiveness from the point of view of the members of the congregation.
- A detailed study of the relationship between life-skill training and the performance of the ministry of Thai pastors.

- A study of pastoral management and leadership styles on the organizational effectiveness of Thai churches.
- The study of the effect of church member and health assessment on the church's overall growth potential.
- Etc.

FINAL STATEMENT

Biblical Perspective

Before ending this paper, there are a few things which are of utmost importance that I need to say, on the one hand, to give justice to the readers so that they do not get carried away by the benefits of good management to the point of being alienated from God's path. On the other hand, I feel that I need to remind the readers (myself included) that God's Word or the biblical teachings and values are always the masters. The practice of management knowledge and skills must be done under the biblical perspective of faithfulness, truthfulness, and love (ἀγάπη agapē): first, as Anderson mentions, "the church as a community is more than a social entity, it is the corporate body of Jesus Christ...its existence grounded in the divine ministry or service of the Son to the Father on behalf of the world."²⁶⁵ Secondly, as related to the first point, I shall say that though effectiveness and efficiency are important, Jesus' reconciliatory and restoration work is always the top priority of the church's ministry. Finally, the application of management knowledge should be done with "a proper interpretation in terms of existing cultural and social patterns of life than to impose standards and criteria that are strange to the people."²⁶⁶ Only under biblical perspective, the management knowledge and skills can edify the churches.

²⁶⁵ Anderson, *Practical Theology*, 122.

²⁶⁶ Anderson, *Practical Theology*, 177.

Final Words

This research has been a privilege and great benefit to me as I have always been interested in the area of Christian management. One of my personal goals is to investigate management behaviors among pastors and prove that the more management knowledge and skills they have, the more effective their churches will become. Though there are many similar studies among the Western churches in US and UK, etc. To my knowledge, this research is the only study of its kind for Thai churches. I am glad that the result of the study has proven that Thai pastors are doing relatively fine in their ministries as they have shown a relatively good knowledge of management and skills. However, I am surprised to discover that the situation is better than I have originally thought. This may be partly because many respondents consciously or unconsciously overstated their responses about their management behaviors and the church's effectiveness. I suspect that if a study is undertaken based upon the survey conducted with the churches' leaders and members of the congregations—it would have been interesting to know how the outcome would turn out to be.

In any case, I hope that the results of this research can be served as a basis for my equipping ministry soon. The questionnaire I have developed can be used as a survey tool for Thai churches. Management lessons learned from biblical sources and non-biblical sources in Chapter 2 of this paper can be served as useful materials for the workshops and seminars to remind and create awareness among Thai churches. Finally, God willing, I hope that this study will be useful for the readers and Thai churches. May this study glorify our LORD and help advance His Kingdom in Thailand.

APPENDIX A

SURVEY QUESTIONNAIRE FORM

9/16/21, 5:23 PM

Church Management Survey (แบบสำรวจเรื่องการบริหารงานของศิษยาภิบาล) v.3.1 (Dec2020)

Church Management Survey (แบบสำรวจ เรื่องการบริหารงานของศิษยาภิบาล) v.3.1 (Dec2020)

This Form consists of three Parts. Part A is about your personal data; Part B and C are about church management-related information - please choose the answer that is closest to you and/or your church/ministry (or best describe you and your church/ministry) from 1=Strongly Disagree (Strongly No) or 2=Disagree (No), or 3=Uncertain (not sure), or 4=Agree (Yes), or 5=Strongly Agree (Strongly Yes).

แบบสำรวจนี้ประกอบด้วย 3 ส่วน. ส่วน A- สอบถามเกี่ยวกับข้อมูลผู้ตอบ. ส่วน B และ ส่วน C - เป็นคำถามเกี่ยวกับการบริหารงานของคริสตจักรที่ท่านรับใช้อยู่ในปัจจุบัน. ขอให้ท่านกรุณาเลือกคำตอบที่ใกล้เคียงที่สุดที่เกี่ยวกับตัวของท่านในฐานะศิษยาภิบาล จาก คำตอบ 1 หมายถึง ท่านไม่เห็นด้วยอย่างยิ่ง; หรือ 2 หมายถึง ท่านไม่เห็นด้วย; หรือ 3 หมายถึง ท่านไม่แน่ใจ (หรือคิดว่างกลางๆ); หรือ 4 หมายถึง ท่านเห็นด้วย; หรือ 5 ท่านเห็นด้วยอย่างยิ่ง

(กรุณาให้ อีเมล และเบอร์โทรศัพท์ด้วย เพื่อจะส่งผลการศึกษาให้ท่าน และอาจจะโทรสอบถามเพิ่มเติม ขอพระเจ้าทรงอวยพรครับ)

*** Required**

1. Email *

2. Mobile Phone *

Part A - Questions about yourself and your church/ministry (คำถามเกี่ยวกับข้อมูลของท่านและข้อมูลคริสตจักรที่ท่านรับใช้ในปัจจุบัน)

<https://docs.google.com/forms/d/1qHZIZjoW3wu32nRliza0qHbacr4i1XsYn1eRXStuuGY/edit>

1/20

3. 1. Your education background (ข้อมูลการศึกษาของท่าน) *

Mark only one oval.

- ☐ Vocational and below (ระดับอาชีวะและต่ำกว่า)
- ☐ Bachelor's degree (ระดับปริญญาตรี)
- ☐ Master's degree or higher (ระดับปริญญาโทและสูงกว่า)

4. 2. Field of Study (you can choose more than one item) (สาขาวิชาที่เรียน สามารถตอบได้มากกว่า 1 ข้อ) *

Check all that apply.

- ☐ Biblical/Theological Study (ศาสนศาสตร์)
- ☐ Secular Business/Economics/Public Administration (สาขาบริหารธุรกิจ/เศรษฐศาสตร์/บริหารรัฐศาสตร์)
- ☐ Secular Science/Engineering/Architect (สาขาวิทยาศาสตร์/วิศวกรรม/สถาปนิก)
- ☐ Secular Political Science/Liberal Arts/Education (สาขารัฐศาสตร์/ศิลปศาสตร์/ครุศาสตร์)

5. Secular Other (please describe) (สาขาอื่นๆ)

6. 3. Your age (อายุของท่าน) *

Mark only one oval.

- ☐ Below 35 (ต่ำกว่า 35)
- ☐ 35 - 50 (ระหว่าง 35 - 50)
- ☐ 51 - 60 (ระหว่าง 51 - 60)
- ☐ Above 60 (มากกว่า 60)

7. 4. Years of serving as pastor (including time serving as Christian worker/missionary)
(จำนวนปีที่รับใช้ในฐานะศิษยาภิบาลรวมถึงระยะเวลาที่รับใช้เต็มเวลา ในพันธกิจคริสเตียน /เป็น
มิชชันนารี) *

Mark only one oval.

- ☐ 5 years or below (5 ปี หรือ ต่ำกว่า 5 ปี)
☐ 6-10 years (6-10 ปี)
☐ 11-20 years (11-20 ปี)
☐ Above 20 years (เกินกว่า 20 ปี)

8. 5. Ever attended seminar/ workshop/ training/ conference in the following areas (you
may choose more than one item) (หลักสูตรใดที่ท่านเคยเข้าร่วมในรูปแบบ สัมนา/อบรมเชิง
ปฏิบัติ/อบรม สามารถเลือกได้มากกว่าหนึ่งคำตอบ) *

Check all that apply.

- ☐ Management (การจัดการ)
☐ Leadership (หลักสูตรผู้นำ)
☐ Administration (หลักสูตรบริหาร)
☐ Life-Skills (EQ) (หลักสูตรทักษะชีวิต หรือ อีคิว)
☐ Other soft skills (หลักสูตรการบริหารงานต่างๆ)

9. Other (please describe) (อื่นๆ โปรดระบุ)

10. 6. What is your church's weekly average worship attendance (for all service worship rounds and all ages) (คริสตจักรของท่านมีจำนวนผู้เข้าประชุมนมัสการเป็นประจำประมาณแต่ละสัปดาห์เท่าไร รวมจำนวนของทุกรอบ) *

Mark only one oval.

- ☐ 25 and lower (25 คนหรือต่ำกว่า)
- ☐ 26-50 (26 - 50 คน)
- ☐ 51-100 (51 - 100 คน)
- ☐ 101-200 (101 - 200 คน)
- ☐ 201-500 (201 - 500 คน)
- ☐ Above 500 (เกินกว่า 500 คน)

11. 7. How do you see your church in terms of ethnicity? (You may choose more than one item) (ท่านมองว่าคริสตจักรของท่านโดยรวมเป็นคริสตจักรของชนกลุ่มใด สามารถตอบได้มากกว่าหนึ่งคำตอบ) *

Check all that apply.

- ☐ Mostly Thai (ส่วนใหญ่คนเชื้อสายไทย)
- ☐ Mostly Thai-Chinese Ethnic (ส่วนใหญ่เป็นคนเชื้อสาย ไทย-จีน คละกัน)
- ☐ Mostly Minority (ส่วนใหญ่เป็นเชื้อสายชนกลุ่มน้อย)
- ☐ Mostly Minority-Thai Ethnic (ส่วนใหญ่เป็นเชื้อสาย ชนกลุ่มน้อยและคนไทย)
- ☐ Mostly International (ส่วนใหญ่เป็นคนต่างชาติ)

**Part B - Questions on
Performance (Effectiveness)
of Your Church/Ministry
(คำถามเกี่ยวกับผลงาน
[ประสิทธิผล] ของคริสตจักร/งาน
พันธกิจ โดยรวม)**

Please choose the answer closest to you and your church/ministry [1-Strongly Disagree (Strongly No), 2-Disagree (No), 3-Uncertain (Not sure), 4-Agree (Yes), 5-Strongly Agree (Strongly Yes)]

(ขอให้ท่านกรุณาเลือกคำตอบที่ใกล้เคียงที่สุดเกี่ยวกับตัวของท่านใน
ฐานะศิษยาภิบาล จาก คำตอบ 1 หมายถึง ท่านไม่เห็นด้วยอย่างยิ่ง;
หรือ 2 หมายถึง ท่านไม่เห็นด้วย; หรือ 3 หมายถึง ท่านไม่แน่ใจ (หรือ
คิดว่างกลางๆ); หรือ 4 หมายถึง ท่านเห็นด้วย; หรือ 5 ท่านเห็นด้วยอย่าง
ยิ่ง)

12. 1. Your church has a good board governance (or consistory) whose members are provided clear direction and hold church leaders accountable for the oversight of the resources and implementation of agreed vision and plan. (คริสตจักรของท่านมีคณะกรรมการที่ให้ทิศทางที่ชัดเจน มีการกำหนดความรับผิดชอบของผู้นำเพื่อการดูแลทรัพยากร และดำเนินตามนิมิตและแผนการที่กำหนดไว้) *

Mark only one oval.

	1	2	3	4	5	
Strongly Disagree	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	Strongly Agree

13. 2. Your church observes a high discipline of spending funds according to the approved budget. (คริสตจักรของท่านมีวินัยที่เคร่งครัดในการใช้จ่ายตามงบประมาณที่อนุมัติไว้เท่านั้น) *

Mark only one oval.

	1	2	3	4	5	
Strongly Disagree	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	Strongly Agree

14. 3. Your church has a well structured process of monitoring goal completion and holds people accountable for executing of tasks. (คริสตจักรของท่านมีกระบวนการติดตามเป้าหมายอย่างเป็นระบบและผู้นับถือจะต้องรับผิดชอบต่อผลการดำเนินงานตามที่มอบหมาย) *

Mark only one oval.

	1	2	3	4	5	
Strongly Disagree	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	Strongly Agree

15. 4. Your church's ministries and outreach programs are progressing in accordance with her growth potential without being hindered by her internal management and administration issues. (พันธกิจของคริสตจักรของท่านและงานประกาศมีความก้าวหน้าตามศักยภาพ โดยไม่ได้มีเหตุถูกฉุดรั้งอันเกิดจากการจัดการและการบริหารภายใน) *

Mark only one oval.

	1	2	3	4	5	
Strongly Disagree	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	Strongly Agree

16. 5. Your church has well-structured and systematic management training and development programs for all levels of leaders, staff, and volunteers (คริสตจักรของท่านมีการอบรมและพัฒนาผู้นำ ทีมงานเต็มเวลาและอาสาสมัครเป็นกิจลักษณะอย่างเพียงพอ สม่่าเสมอ) *

Mark only one oval.

	1	2	3	4	5	
Strongly Disagree	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	Strongly Agree

17. 6. Your church has a well structured formal annual performance assessment of individual staff (คริสตจักรของท่านมีกระบวนการประเมินผลงานสำหรับทีมงานเต็มเวลารวมทั้งอาสาสมัครเป็นประจำทุกปี) *

Mark only one oval.

	1	2	3	4	5	
Strongly Disagree	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	Strongly Agree

18. 7. Your church has proper internal and accounting control to prevent fraudulence or corruption problem caused by internal people. (คริสตจักรของท่านมีระบบการควบคุมภายในทางการเงินอย่างเป็นระบบและรัดกุมเพื่อป้องกันการทุจริต) *

Mark only one oval.

	1	2	3	4	5	
Strongly Disagree	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	Strongly Agree

19. 8. Your church/ministry is able to fulfill her core mission within expected time frame and budget by responsible people (ที่ผ่านมาท่านและกรรมการสามารถนำคริสตจักรให้ดำเนินการได้สำเร็จบรรลุตามพันธกิจหลักที่ตั้งไว้ในเวลาและงบประมาณที่กำหนด) *

Mark only one oval.

	1	2	3	4	5	
Strongly Disagree	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	Strongly Agree

20. 9. Your church has been able to make full use of information technology as well as social media in the ministry which results in increased number of attendance, and/or more people know the church better, and/or more people heard the Good News (คริสตจักรของท่านได้มีการใช้ช่องทางสื่อสังคมสมัยใหม่ หรือโซเชียลมีเดียในงานประชาสัมพันธ์ของคริสตจักรโดย ทำให้มีผู้มานับการเพิ่มขึ้น และ/หรือ มีคนรู้จักคริสตจักรมากขึ้น และ/หรือ มีคนรับฟังข่าวประเสริฐมากขึ้น) *

Mark only one oval.

	1	2	3	4	5	
Strongly Disagree	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	Strongly Agree

Part C - Questions on Management Knowledge & Skills (คำถามเกี่ยวกับความรู้และทักษะของท่านในด้านการจัดการ/การบริหารงาน)

Please choose the answer closest to you and your church/ministry [(1-Strongly Disagree (Strongly No), 2-Disagree (No), 3-Uncertain (Not sure), 4-Agree (Yes), 5-Strongly Agree (Strongly Yes))]
(ขอให้ท่านกรุณาเลือกคำตอบที่ใกล้เคียงที่สุดเกี่ยวกับตัวของท่านในฐานะคริสตจักร จาก คำตอบ 1 หมายถึง ท่านไม่เห็นด้วยอย่างยิ่ง; หรือ 2 หมายถึง ท่านไม่เห็นด้วย; หรือ 3 หมายถึง ท่านไม่แน่ใจ (หรือคิดว่ากลางๆ); หรือ 4 หมายถึง ท่านเห็นด้วย; หรือ 5 ท่านเห็นด้วยอย่างยิ่ง)

C1: Organization & Staffing - Questions 1-4 (การจัดโครงสร้างและบุคลากร - คำถาม 1-4)

21. 1. Do you consistently distribute/delegate tasks and responsibilities among your staff and volunteers? (ท่านมีการกระจายหน้าที่และความรับผิดชอบแก่ทีมงานและอาสาสมัครของท่านอย่างเหมาะสมและสอดคล้องกัน) *

Mark only one oval.

	1	2	3	4	5	
Strongly Disagree	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	Strongly Agree

22. 2. Do you always (constantly) ensure that each of the job positions/functions of the church's organizational structure has a well-defined and updated job description? (ท่านมีการกำหนดหน้าที่และความรับผิดชอบของงานรับใช้ต่างๆ ในคริสตจักรและได้จัดทำคำอธิบายหน้าที่และความรับผิดชอบเป็นรายลักษณะอักษรอย่างชัดเจน และมีการทบทวนให้เป็นปัจจุบันอย่างสม่ำเสมอ) *

Mark only one oval.

	1	2	3	4	5	
Strongly Disagree	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	Strongly Agree

23. 3. Do you delegate responsibilities to your staff, allowing them to plan their work, make decision, sometimes allow them to make mistake and make the correction, then help them learn from mistake? (ท่านกระจายความรับผิดชอบให้ทีมงานของท่าน หนึ่ใจให้เขาวางแผนงาน อนุญาตให้เขาตัดสินใจ และยอมให้เขามีความผิดพลาดและทำการแก้ไข และใช้โอกาสในการสอนให้เขาเรียนรู้จากข้อผิดพลาดเพื่อการเติบโตของทีมงาน) *

Mark only one oval.

	1	2	3	4	5	
Strongly Disagree	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	Strongly Agree

24. 4. Upon joining the church/ministry, does each paid staff is given a written Job Description and given an orientation based on this Job Description? (ทีมงานที่เข้มา ร่วมรับใช้แบบมีเงินเดือนทุกคนจะได้รับมอบ ใบกำหนดหน้าที่และความรับผิดชอบของเฉพาะ ตนเองและได้รับการอบรมรายละเอียดการทำงานตามที่ระบุ) *

Mark only one oval.

	1	2	3	4	5	
Strongly Disagree	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	Strongly Agree

C2: Plan & Vision - Questions 5-9 (แผนงานและนิมิต - คำถาม 5-9)

25. 5. Do you clearly and regularly communicate the church's directions, vision/mission, plan and programs to all staff/volunteers? (ท่านได้มีการสื่อสารทิศทาง นิมิต พันธกิจ แผน และโปรแกรมของคริสตจักรแก่ทีมงานและอาสาสมัครอย่างชัดเจนและสม่ำเสมอ) *

Mark only one oval.

	1	2	3	4	5	
Strongly Disagree	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	Strongly Agree

26. 6. Does your church/ministry has a well-defined succession plan for key staff? (คริสตจักร/พันธกิจของท่านได้มีการกำหนดแผนการสืบทอดในตำแหน่งสำคัญไว้แล้ว) *

Mark only one oval.

	1	2	3	4	5	
Strongly Disagree	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	Strongly Agree

27. 7. Does your church/ministry has developed a SMART Goal for the next 3-5 years? (คริสตจักรได้มีการทำแผนงานของ 3-5 ปีข้างหน้า) *

Mark only one oval.

	1	2	3	4	5	
Strongly Disagree	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	Strongly Agree

28. 8. Do you play a key role in defining a strategic plan, which visualizes future initiatives for planting churches, sending out missionaries, growing spirituality of members, major repair or building project, financial plan, etc.? (ท่านมีบทบาทสำคัญในการจัดทำแผนกลยุทธ์ซึ่งนำแนวคิดและวิสัยทัศน์มาเป็นแผนอนาคตรวมถึงอาทิเช่น แผนการปลูกคริสตจักรลูก แผนการส่งมิชชัน แผนการเพิ่มพูนจิตวิญญาณสมาชิก. แผนการปรับปรุงหรือต่อเติมอาคาร และแผนการเงิน เป็นต้น) *

Mark only one oval.

	1	2	3	4	5	
Strongly Disagree	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	Strongly Agree

29. 9. Have you created a communication plan for the church which is based on her vision and mission? (ท่านมีส่วนในการริเริ่มและจัดทำแผนการประชาสัมพันธ์เชิงรุกของคริสตจักรสำหรับสมาชิกภายในและบุคคลภายนอกซึ่งสอดคล้องกับนิมิตและพันธกิจที่กำหนด) *

Mark only one oval.

	1	2	3	4	5	
Strongly Disagree	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	Strongly Agree

C3: Systems & Processes - Questions 10-19 (ระบบและกระบวนการจัดการ - คำถาม 10-19)

30. 10. Do you always (constantly) set proper priority of the tasks/activities to be undertaken? (ท่านมักจะจัดลำดับความสำคัญก่อนหลังของงานต่างๆที่จะดำเนินการอย่างสม่ำเสมอ) *

Mark only one oval.

	1	2	3	4	5	
Strongly Disagree	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	Strongly Agree

31. 11. Do you fully understand the concept of bottleneck, which is related to setting priorities of the tasks/activities? (ท่านเข้าใจอย่างถ่องแท้ถึงแนวการบริหารงานที่มีลำดับความสำคัญก่อนหลังเพื่อจะไม่เป็นตัวเหนี่ยวรั้งงานอื่นๆที่ผูกพันตามมา) *

Mark only one oval.

	1	2	3	4	5	
Strongly Disagree	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	Strongly Agree

32. 12. When you assign work to your staff/volunteers, Do you always explain the big picture first then follow by explaining the details? (ขณะที่ท่านมอบหมายงานให้แก่ทีมงานหรืออาสาสมัคร ท่านมักจะอธิบายภาพใหญ่ให้ฟังก่อนที่จะอธิบายในรายละเอียด) *

Mark only one oval.

	1	2	3	4	5	
Strongly Disagree	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	Strongly Agree

33. 13. Have you always been ensuring that the church's/ministry's annual financial statements are subject to outside professional financial audit? (ท่านได้ให้งบการเงินประจำปีของคริสตจักรมีการตรวจสอบโดยผู้สอบบัญชีรับอนุญาตซึ่งไม่ใช่สมาชิกของคริสตจักร) *

Mark only one oval.

	1	2	3	4	5	
Strongly Disagree	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	Strongly Agree

34. 14. Do you play a key role in ensuring that the church's/ministry's operation is run by good management systems & procedures rather than by intuitive dominating leader/s? (ท่านมีส่วนสำคัญในการจัดการให้คริสตจักรมีการดำเนินงานอย่างมีระบบและขั้นตอนที่เป็นระเบียบแบบแผนไม่ยุ่งเหยิงซึ่งผู้เกี่ยวข้องทุกคนเข้าใจหรือไม่ได้เป็นแบบที่มีการชี้นำโดยผู้นำ) *

Mark only one oval.

	1	2	3	4	5	
Strongly Disagree	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	Strongly Agree

35. 15. Do you always ensure that all the major activities/events of the church/ministry are properly documented for future learning and references? (ท่านได้จัดให้มีการบันทึกเป็นรายลักษณ์อักษรเกี่ยวกับกิจกรรมและพันธกิจต่างๆของคริสตจักรเพื่อเป็นเอกสารอ้างอิงในอนาคต) *

Mark only one oval.

	1	2	3	4	5	
Strongly Disagree	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	Strongly Agree

36. 16. Do you and your staff make use of the Gantt Chart to document action plan with a timeline to guide, supervise, and follow-up day-to-day work? (ท่านและทีมงานของคริสตจักรได้จัดทำและใช้ประโยชน์จากตารางซึ่งระบุแผนปฏิบัติงาน (แผนการทำงาน) ในรายละเอียดพร้อมระยะเวลาเพื่อช่วยในการดำเนินงาน การควบคุม และติดตามผลงาน) *

Mark only one oval.

	1	2	3	4	5	
Strongly Disagree	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	Strongly Agree

37. 17. Aside from common sense, have you been using some management tools to help in your problem solving and decision processes, such as, check sheet, some statistical techniques, etc.? (นอกจากการใช้สามัญสำนึกแล้ว ท่านยังได้มีการนำเทคนิคการจัดการมาช่วยในการวิเคราะห์เพื่อการแก้ปัญหาและตัดสินใจ (เช่น ตารางรายละเอียดที่ต้องตรวจสอบ และข้อมูลสถิติต่างๆ เป็นต้น)) *

Mark only one oval.

	1	2	3	4	5	
Strongly Disagree	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	Strongly Agree

38. 18. Do you have a well-thought succession plan for both full-time staff and volunteer positions? (ท่านได้มีการกำหนดและวางแผนผู้สืบทอดตำแหน่ง (หรือผู้ช่วยที่สามารถทำงานแทนได้) ทั้งสำหรับทีมงานรับใช้ในคริสตจักรที่เป็นผู้รับใช้เต็มเวลาและอาสาสมัคร) *

Mark only one oval.

	1	2	3	4	5	
Strongly Disagree	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	Strongly Agree

39. 19. Do you have a written emergency management plan for the church which answers the questions of who, what, where, when, and how? (ท่านได้มีการจัดทำแผนรับมือในกรณีฉุกเฉินที่เกิดกับคริสตจักรและสมาชิกของคริสตจักรซึ่งสามารถตอบคำถามต่างๆ คือ ใคร อะไร ที่ไหน เมื่อไร และอย่างไร) *

Mark only one oval.

	1	2	3	4	5	
Strongly Disagree	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	Strongly Agree

C4: Control & Follow-up - Questions 20-30 (การควบคุมและติดตามงาน - คำถาม 20-30)

40. 20. You regularly review ministry works and provide constructive feedback/support to the staff and volunteers that directly report to you. (ท่านมีการทบทวนงานของทีมงานและให้การช่วยเหลือสนับสนุนแก่ทีมงานและอาสาสมัครที่ท่านดูแลอย่างสม่ำเสมอ) *

Mark only one oval.

	1	2	3	4	5	
Strongly Disagree	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	Strongly Agree

41. 21. Do you hold yourself and your staff/volunteers accountable for their job duties or assigned responsibilities? (ท่านผูกมัดตัวท่านเองและทีมงาน ให้มีความรับผิดชอบในงาน และหน้าที่ที่แต่ละคนได้รับมอบหมายไว้ (ท่านสอนให้ทุกคนมีจิตสำนึกรับผิดชอบที่สูง)) *

Mark only one oval.

	1	2	3	4	5	
Strongly Disagree	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	Strongly Agree

42. 22. Have you established a structured performance management process? (ท่านได้กำหนดให้มีกระบวนการและขั้นตอนการบริหารผลงานและการติดตามทำให้ทีมงานทำงานอย่างมีประสิทธิภาพตามวัตถุประสงค์และเงื่อนไขที่กำหนด) *

Mark only one oval.

	1	2	3	4	5	
Strongly Disagree	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	Strongly Agree

43. 23. Have you set expected result and timing of the task? (ท่านได้ให้มีการกำหนดผลและเวลาแล้วเสร็จที่คาดหวังอย่างชัดเจนในงานและภารกิจ/พันธกิจที่มีการมอบหมาย) *

Mark only one oval.

	1	2	3	4	5	
Strongly Disagree	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	Strongly Agree

44. 24. Have you communicated expected results clearly when assigning task to the team? (ในการมอบหมายงานให้ทีมงานนั้น ท่านได้อธิบายผลที่คาดหวังไว้อย่างละเอียดชัดเจนทุกครั้ง และเปิดโอกาสให้มีการทบทวนสอบถามข้อสงสัยจนเป็นที่เข้าใจ) *

Mark only one oval.

	1	2	3	4	5	
Strongly Disagree	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	Strongly Agree

45. 25. Do you regularly follow-up tasks assigned to the team to ensure successful achievement? (ท่านได้มีการติดตามผลงานของพันธกิจที่มอบหมายให้ทีมงานอย่างสม่ำเสมอเพื่อให้แน่ใจถึงความสำเร็จตามผลคาดหวัง) *

Mark only one oval.

	1	2	3	4	5	
Strongly Disagree	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	Strongly Agree

46. 26. Do you respond to a work issue through the lenses of a boss and respond to a pastoral issue through the lenses of a pastor? (ท่านสามารถแยกแยะประเด็นปัญหาได้ชัดเจนคือท่านแก้ปัญหาฝ่ายจิตวิญญาณโดยมองเหตุการณ์ด้วยแว่นของศิษยาภิบาล และแก้ปัญหาด้านการบริหารโดยมองเหตุการณ์ด้วยแว่นของผู้บังคับบัญชาหรือผู้บริหาร) *

Mark only one oval.

	1	2	3	4	5	
Strongly Disagree	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	Strongly Agree

47. 27. Have you established some KPI (Key Performance Indicator) as a measurement of performance based on agreed goal, eg. weekly average attendance, weekly average Sunday School attendance, number of member homes visited, average attendance of weekly prayer meeting, etc.? (ท่านมีการกำหนดตัวชี้วัดตามเป้าที่ตกลงไว้เพื่อเป็นตัววัดผลตามเป้า (ตัวอย่างเช่น ถ้าวัดเฉลี่ยจำนวนสมาชิกที่มานั่งการต่อสัปดาห์ จำนวนผู้ร่วมเรียนรวีวารศึกษา และจำนวนบ้านสมาชิกที่ได้รับการเยี่ยมเยียน เฉลี่ยสมาชิกที่มาร่วมประชุมอธิฐานประจำสัปดาห์ เป็นต้น)) *

Mark only one oval.

	1	2	3	4	5	
Strongly Disagree	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	Strongly Agree

48. 28. Do you give your staff the flexibility needed to manage work, personal, and family life (Lotich, 2008)? (ท่านเปิดโอกาสให้ทีมงานของท่านมีความยืดหยุ่นที่พวกเขาจำเป็นต้องใช้ในการจัดการเรื่องต่างๆเหล่านี้ให้ลงตัวคือ เรื่องงาน เรื่องส่วนตัวและเรื่องของครอบครัว) *

Mark only one oval.

	1	2	3	4	5	
Strongly Disagree	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	Strongly Agree

49. 29. Do you have a clearly written job description for each of the volunteer positions? (ท่านได้มีการจัดทำข้อกำหนดหน้าที่และความรับผิดชอบเป็นลายลักษณ์อักษรสำหรับอาสาสมัครแต่ละตำแหน่งอย่างชัดเจน) *

Mark only one oval.

	1	2	3	4	5	
Strongly Disagree	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	Strongly Agree

50. 30. Have you done church members feedback survey and staff feedback survey every year? (ท่านได้มีการทำแบบสำรวจประจำปีเพื่อรับทราบข้อมูลสะท้อนกลับของ สมาชิกคริสตจักรและของทีมงาน) *

Mark only one oval.

	1	2	3	4	5	
Strongly Disagree	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	Strongly Agree

C5: Motivation, Training & Development - Questions 31-35 (การจูงใจ อบรมและพัฒนา - คำถาม 31-35)

51. 31. Do you play a key role in creating an environment where new initiative and suggestions or inputs are always welcomed and encouraged? (ท่านมีส่วนสำคัญในการสร้างบรรยากาศการทำงานที่ส่งเสริมให้ทีมงานกล้าคิดกล้าทำ) *

Mark only one oval.

	1	2	3	4	5	
Strongly Disagree	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	Strongly Agree

52. 32. Are your staff and volunteers are properly trained/equipped to carry out the assigned ministries? (ทีมงานของคริสตจักรที่ทำหน้าที่ในด้านต่างๆมีความพร้อมหรือได้รับการอบรมและพัฒนาในการดำเนินการพันธกิจที่ได้รับมอบหมายอย่างเพียงพอ) *

Mark only one oval.

	1	2	3	4	5	
Strongly Disagree	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	Strongly Agree

53. 33. Do you and your staff maintain a healthy and good work-life balance? (ท่านและทีมงานสามารถใช้ชีวิตประจำวันที่ถูกสุขอนามัยและมีคุณภาพชีวิตที่สมดุลทั้งเรื่องส่วนตัวและหน้าที่งาน) *

Mark only one oval.

	1	2	3	4	5	
Strongly Disagree	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	Strongly Agree

54. 34. Under emergency situation, do all your church members know whom they can contact for help? (ในสถานการณ์ฉุกเฉิน สมาชิกทุกคนของท่านทราบเป็นอย่างดีว่าเขาสามารถติดต่อใครได้บ้างเพื่อขอความช่วยเหลือ) *

Mark only one oval.

	1	2	3	4	5	
Strongly Disagree	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	Strongly Agree

55. 35. Have you set up and train various teams capable of independently and successfully carrying out church's ministries, events and activities? (ท่านได้จัดตั้งและอบรมพัฒนาทีมงานต่างๆซึ่งมีความสามารถในการดำเนินการพันธกิจ และกิจกรรมต่างๆของคริสตจักรได้อย่างอิสระและประสบความสำเร็จ) *

Mark only one oval.

	1	2	3	4	5	
Strongly Disagree	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	Strongly Agree

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Google Forms

APPENDIX B

INTERVIEW NOTE OF QUALITATIVE STUDY

The findings from the interview of 10 pastors are summarized as follows:

Answers to question 1: These pastors use their management knowledge and skills in the following aspects of their work:

Pastor 1: planning, delegating work, setting priorities, putting the right person on the job, fostering teamwork, being open to ideas.

Pastor 2: planning, developing the church's constitution & work guidelines, monitoring, and following up on works, managing finance, communicating, delegating authority.

Pastor 3: planning for mission work, setting long-term vision and plan, structuring teamwork work, initiating new ministries; motivating the working team.

Pastor 4: encouraging problem-solving by the church board, planning, controlling, and following-up.

Pastor 5: unable to express clearly

Pastor 6: having a macro-view perspective, setting and ensuring an overall direction, integrating various plans for both short-term and long-term.

Pastor 7: modeling for others to see, planning, communicating the plan.

Pastor 8: organizing the working team, delegating tasks and authority.

Pastor 9: initiating vision and plan, modeling for others to see, caring for congregation and working team, supporting and nurturing congregation.

Pastor 10: planning, following up, organizing teamwork.

Answer to question 2: these pastors acquired their management knowledge and skills from the following sources:

Pastor 1: The Bible, friends, past working experience.

Pastor 2: past working experience, reading, attending training, a mission organization.

Pastor 3: education background, past experience.

Pastor 4: education background, seminary school, work experience.

Pastor 5: seminar school.

Pastor 6: from work experience, seminary school, reading, seminar, and training.

Pastor 7: past work experience, seminary school.

Pastor 8: past work experience, reading.

Pastor 9: past work experience, previous work, other leaders

Pastor 10: past work experience, from work colleagues.

Answer to question 3: leaders of these pastors use their management knowledge and skills in the following aspects to contribute to their churches:

- Pastor 1: design and build system and processes in running the church, manage finance.
- Pastor 2: being accountable in various areas of the works of the church, following-up on the works, and reporting.
- Pastor 3: managing various events and activities, decision-making processes.
- Pastor 4: not very obvious
- Pastor 5: contributing ideas and new initiatives, planning.
- Pastor 6: managing various events and activities, planning, controlling, and following up.
- Pastor 7: exchanging ideas, being accountable.
- Pastor 8: controlling and following-up, managing system & processes.
- Pastor 9: running modern communication channels, running web pages.
- Pastor 10: contributing to teamwork, managing projects, managing time.

Answer to question 4: the following are the pastors' comments about training on management knowledge and skills they received from seminaries and bible schools:

- Pastor 1: very little basic knowledge, not able to apply in the real work.
- Pastor 2: very little basic knowledge.
- Pastor 3: very little and not practical.
- Pastor 4: very little, not adequate.
- Pastor 5: very little, not applicable.
- Pastor 6: roughly about 10% usable knowledge.
- Pastor 7: relatively adequate.
- Pastor 8: received some knowledge.
- Pastor 9: very little, not adequate.
- Pastor 10: very little

Answer to question 5: What do you think is the reason why pastors who have attended life-skill seminars score poorly (disagreement) in the day-to-day application of all the areas of management knowledge and skills namely organization, planning, system & processes, control, and motivation as illustrated in Figure 4.21.

(From the graphs, we find that pastors who attended training courses on 'management, leadership, administration, and other soft skills' score well (higher than 50% or agreement) on all the areas of their day-to-day usage of management knowledge and skills. However, those who attended life-skill training score poorly (below 50% or disagree) in all the areas of their day-to-day usage of management knowledge and skills. Additional information about those attending life-skill training that we find includes only 6 pastors from among 376 pastors in our survey sampling. This can be seen in Table 4.5.)

- Pastor 1: because the pastors who attended life-skill training tend to underrate their scores.
- Pastor 2: because these pastors could be less busy and take it easy on their day-to-day work.

Pastor 3: these pastors may not be in a convenient position to exercise their management skills.

Pastor 4: because of their training in like-skill, they ignore management skills in their work.

Pastor 5: not sure.

Pastor 6: because those pastors who are interested in life-skill tend to pay less interest in management skills.

Pastor 7: not sure.

Pastor 8: these pastors do not focus on using their management skills.

Pastor 9: not sure

Pastor 10: these pastors may focus more on the human-side and spirituality aspects of the work; therefore, they do not use adequate hard skills of management.

Answer to question 6: What do you think is the reason why pastors who possess business as their main educational background score poorly (disagreement) in the day-to-day handling of management knowledge and skills in three areas, namely ‘organizational, planning, and controlling’ as illustrated in Figure 4.18.

Pastor 1: not sure.

Pastor 2: perhaps because they do not want their management knowledge to marginalize the work of the spiritual aspects of the ministry.

Pastor 3: no answer.

Pastor 4: because those having business degree education may tend to suppress the usage of management skills while intentionally trying to seek spiritual discernment in their work.

Pastor 5: those who receive business degrees tend to be more autocratic in their work styles, therefore, they exhibit fewer management skills.

Pastor 6: not sure.

Pastor 7: not sure.

Pastor 8: they may think that they should not use management skills in the ministry work.

Pastor 9: not sure.

Pastor 10: they may focus more on work harmony rather than management.

Answer to question 7: What do you think is the reason why pastors who have served as pastors for 5 years or under do not score well (disagreement) in the daily planning aspect of the management skill as illustrated in Figure 4.20.

Pastor 1: as new pastors, they are not able to exercise their management skills as they like.

Pastor 2: as new pastors, they may not have enough authority to make full use of their management skills.

Pastor 3: they are probably too junior to exhibit their planning skills.

Pastor 4: they are too junior to exhibit their authority.

Pastor 5: they are too junior in their work environment, so they may not be able to do much in the planning task of the church.

Pastor 6: they are still junior to make use of their management skills.

Pastor 7: if they are not the founding members of the church, they may probably be too junior in actively leading in the planning efforts.

Pastor 8: they may be too junior to exercise their planning skills.

Pastor 9: they are too junior to express their authority in the planning role of the work.

Pastor 10: they are too junior and are not in the position to exercise their skills.

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